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A Memorial Biography of the
Very Reverend Eugene Augustus Hoffman



Dean Hoffman

From a photograph by Marceau, taken 1901

A MEMORIAL BIOGRAPHY

OF THE VERY REVEREND

Eugene Augustus Hoffman

D.D. (Oxon.) D.C.L. LL.D.

Late Dean of the General Theological Seminary

BY

THEO. MYERS RILEY, S.T.D.

SOMETIME ADJUNCT PROFESSOR OF PASTORAL THEOLOGY IN THE GENERAL
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HONORARY CANON OF MILWAUKEE

VOLUME II



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ST. MARY'S, BURLINGTON

THE election to the rectorship of St. Mary's, Burlington, was promoted by the Bishop of the Diocese, the much loved and admired Dr. Odenheimer. Bishop Doane has been called the "Napoleon of the House of Bishops," but his successor was, perhaps, one of the most splendid and imposing types of the Laudian and Caroline Anglican that has thus far appeared in the history of the American Church. The rector of Christ Church was personally known to him, and on the 8th of May, 1863, he addressed to the vestry of St. Mary's parish the following letter:

BURLINGTON, N. J., May 8th, 1863.

TO THE VESTRY OF ST. MARY'S PARISH.

Gentlemen: It has been intimated to me from several sources, that any suggestion from me, as Bishop of the Diocese, and therefore interested in the welfare of all portions of the flock, which may aid you in filling the Rectorship of St. Mary's Parish, will meet with due consideration.

Accordingly I express, respectfully but decidedly, my entire confidence in the ability, piety, Churchmanship, and fitness in all respects of the reverend gentleman whose name has been mentioned in connection with this most responsible office. I refer to the Rev. Eugene A. Hoffman of Elizabeth, New Jersey. I commend him to you as one who, with God's blessing, will promote the truest welfare of the congregation, and harmonize important interests which are indirectly as well as directly related to the Parish.

Affectionately your Bishop,

W. H. ODENHEIMER.

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After the receipt of this letter, at a meeting held May 11th, 1863, the vestry unanimously elected Mr. Hoffman as rector of St. Mary's, and on May 13th addressed to him the following letter, to which, on May 21st, they received Mr. Hoffman's reply.

TO THE REV. EUGENE A. HOFFMAN,
Rector of Christ Church, Elizabeth, N. J.

Reverend and Dear Sir: The undersigned, a committee of the Vestry of St. Mary's Parish, Burlington, discharge with very sincere satisfaction the duty assigned to them of transmitting to you the following call to the Rectorship, which was made with great unanimity at the last meeting of the corporation.

The committee beg leave, in behalf of the Vestry, to express the earnest hope that your response to their call may be favorable; in which event they assure you of a hearty coöperation in all plans for the prosperity of the parish which your well known ability and large experience may enable you to propose. With the divine blessing on so auspicious a pastoral connection, the Vestry believe that not only the spiritual welfare of St. Mary's Parish will be greatly promoted, but that also the temporal condition of the parish will soon enable them to offer an adequate pecuniary expression of their appreciation of your valuable services.

The committee regret that under present circumstances they are unable to offer you more than one thousand dollars per annum, together with the parsonage and grounds.

We remain, Reverend and Dear Sir,
Very faithfully yours,

J. W. ODENHEIMER.
FRANKLIN GAUNTT.
J. HOWARD PUGH.
C. BAQUET.

May 13th, 1863.

Committee.

ST. MARY'S, BURLINGTON

The Rev. E. A. Hoffman's acceptance.

CHRIST CHURCH RECTORY,
ELIZABETH, N. J., May 21st, 1863.

MESSRS. J. W. ODENHEIMER, FRANKLIN GAUNTT,
J. HOWARD PUGH, C. BAQUET, Committee, etc.

Gentlemen: Your official communication, dated 13th inst., announcing to me, in behalf of the Vestry of St. Mary's Church, Burlington, my unanimous call to the Rectorship of the Parish, and offering me a salary of one thousand dollars per annum, together with the use of the parsonage, has received my most careful and deliberate consideration. The thought of what is justly to be expected of the Rector of so large and influential a Parish, occupying, from its relation to the Bishop and educational institutions of the Diocese, actually the position of a Cathedral Church, as well as the reluctance which I feel to sundering the ties which bind me to a faithful, beloved, and united congregation, has made me hesitate thus long before assuming the cares and responsibilities which a favorable reply to your call involves. Receiving, however, as it does, the entire approval of the spiritual head of the Diocese, and of those whose judgment I am bound to respect, I am led to believe that it is a call from the Divine Master to work in your portion of His vineyard, and relying on His guidance and blessing, I must ask you to convey to the Vestry of St. Mary's Parish my acceptance of its Rectorship.

I have only to add that I shall be prepared to enter on my duties as soon as I can effect the removal of my family, which I suppose will be about the middle of next month, and to thank you for your cordial expressions of kindness to myself personally and assurances of hearty coöperation on the part of the Vestry in all plans for the prosperity of the Parish.

With highest consideration, I am, Gentlemen,

Your most obedient servant,

E. A. HOFFMAN.

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Mr. Hoffman and family within a few weeks entered into residence, and on June 29th, 1863, (St. Peter's Day,) he was instituted into the rectorship by the Rt. Rev. Dr. Odenheimer, Bishop of the Diocese, who also preached. The Rev. Mr. Gibson of Burlington College, the Rev. Professor Hyde, and the Rev. Mr. Jessup of Brooklyn, L. I., took part in the services of the day. The Bishop's sermon was upon the duties of the pastor to his people. He concluded it by a few words of welcome to the newly instituted rector, whose ministry in his former charge had been so signally blessed and whose coming brought so bright a promise for the future of St. Mary's parish.

The correspondent of the *Gospel Messenger* wrote: "Seldom is given a more unanimous call than the one which brought Mr. Hoffman to Burlington, and every day his acquaintance increases the confidence already felt by all classes of the people in its personal fitness in this particular portion of the vineyard."

Another correspondent wrote: "We heartily bid the new rector welcome. We sincerely trust that God will send His blessing to rest upon him, and that he may meet with the success which has hitherto in his former parish crowned his labors. He comes to St. Mary's as the successor of one who did his duty to the very utmost, laboring faithfully and untiringly in the cause of Christ and in the one Holy Catholic and Apostolic Church." Rev. William Crosswell Doane, son of the late Bishop and now Bishop of Albany, was the immediate predecessor referred to.

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Mr. Hoffman's election to St. Mary's was not the only honor received by him this year. His *alma mater*, Rutgers College, made him (1863) Doctor of Divinity. Henceforth he is known as the Reverend Doctor Hoffman.

The removal from Elizabeth to Burlington we can easily understand. Ten years of unremitting labor, amid the constantly varied but the constantly recurring difficulties of pastoral life, had doubtless told upon the nerves and elasticity of Dr. Hoffman. He doubtless felt that he had now given of his best to his people for a much longer term than generally characterizes a first pastorate, and that others would now build on the foundations which he had so firmly and wisely laid; while a new cure might call out afresh the energies which perhaps had become a little worn under the routine of the habitual and settled life of the parish.

The prospect of the calm of Burlington was doubtless an enticing one. To one who has visited that quiet ecclesiastical town, its stillness and repose, its dreamy river-banks, its ancient houses and trees, its venerable church, hallowed by the traditions of centuries and sanctified by memorials of the departed generations who lie asleep in its grassy churchyard, live in the memory like a strain of soft music, and draw the heart to Burlington as to a haunt of ancient peace.

The great memory of the elder Doane, the Bishop, the friend, and the model of the young priest, hovers over Burlington like a cloud of glory. To be near the

dust of his venerated and now departed chief, was something to a man one of the notes of whose character to the end was fidelity to his friendships. And further back than Doane's lay a great succession of memories linking Burlington to old England and the old English churches, and to that specially picturesque and unique group of English ecclesiastics known as the "Non-Jurors"—men representing the Caroline theology and its aspirations more notably than any other class of Anglican clergy; men representing that particular spirit of Anglican Christianity which has seemed to affiliate itself more notably than any other with primitive days, and with a conception of religion much wider than that which has generally marked the post-Reformation English Church and English clergy. Ken's declaration that he died in "the communion of the Catholic Church, as it was before the division of East and West," opened out a vision of something larger and greater than mere Anglicanism. The liturgical studies of the non-jurors, their epistolary correspondence with the ancient Churches of the East, their sympathies with special features of the Oriental liturgies, their loyalty to their legitimate princes, their respect for their plighted word and oaths—all these have made the non-jurors, to a certain class of minds, the very knights and paladins of the later period of the Church of England. The memories of these men doubtless appealed to such a mind as Dr. Hoffman's, which at all times was singularly open to admiration of the noble, the unselfish, and the high-hearted. No man could grasp ecclesiastical

nobility and elevation better than he, even from his youth. For all these reasons, we may comprehend the young Doctor's attraction to the new scene of his work and love. Over and above everything, too, was the divine predestination which had work for him to do at Burlington,—work sorely needing to be done at the moment, and which he did thoroughly and well in the short period allotted to his Burlington pastorate before he passed on to greater cares in the greater cities, and at last to the guardianship and government of that great Theological School of the Church, which through all coming time will feel the influence of his wisdom, his management, and his noble ecclesiastical imagination.

A special element of attraction which had entered Dr. Hoffman's mind we find indicated in his letter of acceptance of the rectorship. He speaks of the parish as one "occupying, from its relation to the Bishop and educational institutions of the diocese, actually the position of a Cathedral Church." There were at that time no such formally acknowledged cathedral churches of the American Church as there now are. The whole life of the American Church was parochial and practically congregational. To a mind saturated as was Dr. Hoffman's with the facts and principles of ecclesiastical history, and filled with the sense of the supremacy of the Apostolic and Episcopal office in the Christian Church, the name and idea of the cathedral had a distinct and powerful charm.

The faintest approach to the cathedral idea and sen-

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timent he was quick to feel; for aspiration after the cathedral institution is as instinctive to most Churchmen as the instinct for noble manners is to gentlemen. The cathedral atmosphere hung around Burlington, at that time, more than over any other spot in America. The cathedral feeling was in the air; and it meant, among other things, emancipation from mere congregational and parochial conceptions of things. Into this new and old atmosphere Dr. Hoffman now entered, his heart doubtless full of lofty and generous anticipations.

We must devote a page to his environment before we go on to consider his special work. Burlington was founded about 1677 by a community of Quakers, some of whom were of "good estate in England." The name of the town as given at first was New Beverly, then Bridnington.¹

Colonists came over during the reign of Charles II. In 1688-89 word was received by them of the flight of King James II. and the assumption of the crown by William and Mary. We notice that fact here, because the accession to the throne of William and Mary brought into being that class of persons called "non-jurors," of whom we have already spoken. Seven of the Bishops and 400 of the English clergy refused to break the oath of allegiance to their hereditary sovereign, and in 1690 Archbishop Sancroft and Bishops Turner, Ken, White, and Frampton (the other non-juring bishops having died) were by act of Parliament

¹ From Bridnington, Yorkshire, England. The rapid utterance of the first syllable with a long *i* made it sound as if it were spelled Burlington.

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deprived of their sees. A succession of these men was kept up, and some of the later line eventually consecrated, as we now know, to the non-juring episcopate the first rector of St. Mary's, Burlington, hereafter to be considered.

The first clergyman associated with the parish of St. Mary's was the Rev. George Keith, at one time a member of the Society of Friends and celebrated for his learning and acquirements. He afterwards conformed to the Church, and through a letter addressed to the Society for the Propagation of the Gospel in Foreign Parts, arrangements were made for the establishment of a mission station at Burlington.

In a quaint little history printed in 1698 Gabriel Thomas describes Burlington in the following words:

Burlington is now the chiefest Town in that countrey, by reason that the late Governor Cox, who bought that countrey of Edward Billing, encouraged and promoted that Town chiefly in settling his Agents, and Deputy Governors there, which brings their assemblies and Chief Courts to be kept there: and by that means it is become a very famous Town, having a delicate great Market house, where they keep their market. It hath a noble and spacious hall overhead where their Sessions is kept, having the prison adjoining to it, there are many Fair and Great Brick Houses among the out side of the town which the Gentry have built there for their Country Houses, beside the Great and Stately Palace of John Tateham Esq. which is pleasantly situated on the North side of the Town, having a very fine delightful Garden and Orchard adjoining to it, wherein is a variety of Fruits, Flowers, as Roses, Tulips, July Flowers, Sun Flowers, Carnations and many

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more. There are also kept in this Famous Town several Fairs every year, and as for Provisions viz : Bread, Beer, Beef, Malt, Cheese, Butter, and most kinds of Fruit, here is in Great Plenty and very cheap. There are also two handsome Bridges to come in and out of the Town, called London and York Bridges. The Town stands in an Island, the Tide flowing quite around about it.

Mr. Keith, having received holy orders in England from the Bishop of London in 1700, returned to America, sailing in 1702, from Cowes in the Isle of Wight, in one of the Queen's ships called the *Centurion*. The chaplain of the ship, the Rev. John Talbot, he joined to himself in his missionary work, to be, as he writes, "my assistant and associate in my missionary travels and services, he having freely and kindly offered himself." These two arrived in Burlington October 29th, 1702, and on Sunday (All Saints' Day) celebrated divine service in the town-house, the church not then being built. Mr. Talbot preached in the morning, and Mr. Keith in the afternoon. Mr. Talbot, having been appointed a missionary of the Society, took measures to erect a church to be called St. Mary's, the cornerstone of which was laid in April, 1703. In reference to this he writes from Virginia :

"I was at Burlington last Lady Day, and after prayer we went to the ground where they are going to build a Church, and I laid the first stone, which I hope will be none other than the House of God, and the Gate of Heaven to the People. Col. Nicholson, Governor here, was the chief founder of this, as well as many

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more; and indeed, he has been the benefactor to all the Churches in this land of North America. God bless this Church, and let them prosper that love it. We called the Church St. Mary's, it being upon her day."

On the 25th of March, 1703, Rev. John Talbot, Master of Arts, became the first rector of St. Mary's, and remained such until March 25th, 1725. This man was distinguished in three notable respects. First, because of his indefatigable zeal in his missionary labors; secondly, because of his insistence from the first upon the presence of a bishop in America, a necessity he never ceased to press upon the English Church; thirdly, by reason of his own consecration to the non-juring episcopate, thus taking his place in history as the first resident bishop in America. During a visit to England made in 1721, which lasted for over two years, he seems to have become very intimate with a Dr. Ralph Taylor, a non-juring bishop.

The original non-juring bishops (Sancroft, Ken, and others) were deprived of their sees, as Talbot well knew, on purely political grounds. They held to the doctrine of hereditary right. They held, further, that when the State persecuted the Church, the union of Church and State was dissolved; and that there was no validity in lay deprivations of bishops and clergy. In sympathy with such views Mr. Talbot, despairing of obtaining an episcopate for the Colonies in any other way, was induced to unite with Dr. Richard Welton in receiving consecration from the later non-juring pre-

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lates. The non-jurors were in undoubted possession of the historic episcopate, yet politically they were under the ban. They had recently, moreover, had a division among themselves on the ground of "usages." These facts made the venture desperate. Still there were arguments that would overbalance them.

The American Colonies were not in any dioceses, nor, at that time, under any jurisdiction. From the middle of Charles the Second's reign until the close of Queen Anne's, the Bishop of London had exercised episcopal powers over America under a special seal. In George the First's reign, however, the question was referred to the Attorney and Solicitor-General. While America was so far to be deemed within the diocese of London that the Bishop thereof had all power in America, the law-officer gave it as his opinion that letters patent from the Crown were necessary to constitute such episcopal powers, which Dr. Gibson, then the Bishop of London, refusing to take out, jurisdiction for the time lapsed. Well informed an ecclesiastic as Talbot was, a firm believer in the divine right of bishops, and that without them the gifts of ordination could not be received, his mind was made up; and previous to the month of October, sometime in the year of our Lord 1722, both Richard Welton and himself were consecrated to the office of Bishop by Bishop Ralph Taylor.¹

¹ For the above facts as to Talbot's consecration, and for most of the details here given as to the history of St. Mary's, Burlington, vide *History of the Church in Burlington*, by Rev. George M. Hills, D.D., and Overton's *The Non-Jurors*.

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“Intent upon offering his beloved America a purely primitive episcopate independent of the civil power, Talbot procured his episcopal ring and embarked, reaching the port of Philadelphia with great joy.” Nearly two years passed, and had it not been for another arrival Talbot might have gone on unmolested. That arrival was Dr. Welton, who was consecrated at the same time with Talbot. He had been deprived of the rectorship of White Chapel, London, for being a non-juror, and had so far defied the law as to assemble two hundred and fifty non-jurors in a private house for divine services, and had been imprisoned in consequence. Embittered by such severity, he had come to Philadelphia, and was gladly received at Christ Church, then vacant.

Information of Welton's exercising the functions of a bishop in Pennsylvania was sent to the Lords Justices of Great Britain, who ordered a writ of privy seal to be served on him, commanding his return forthwith to England. He left Philadelphia in March, 1726, and rather than obey the writ retired to Lisbon, Portugal, where in the August following he died. Among his effects was found an episcopal ring. Talbot was not left untouched by the hand of authority, as we learn from various sources quoted by Dr. Hills.

Welton going to Philadelphia, Talbot remained in New Jersey, from which place authentic reports soon came to the Society of acts done by him which, however consistent with the creed of the non-juror, could of course not be permitted to its missionaries. Refus-

ing to pray in public for the person and family of George I, and to take the oaths of obedience to his authority, were the offences with which Talbot was charged; and not receiving from him any denial of their truth, the Society was at last constrained to remove him from his post. Whether he performed any episcopal acts in New Jersey is very doubtful. He certainly abstained from making any public parade of them. Talbot, of course, submitted to his deprivation, and on November 29th, 1727, died in Burlington. After his death his widow, who never removed her weeds to the day of her death, removed to Philadelphia, where she at last died. Her will was sealed with her husband's signet, leaving on the worn surface of the black wax the impression of a mitre, and beneath it, in large script letters ingeniously intertwin- ing one another in bold relief, the initial letters of both the names "John Talbot."

Mr. Talbot, we have already seen, was from the first most anxious to secure the appointment for America of at least a suffragan bishop of the see of London. As far back as November 2nd, 1705, the clergy of New Jersey and Pennsylvania had assembled at Burlington, (doubtless under the inspiration of Talbot,) and from there had sent an address to the Archbishop, Bishops, and members of the "Society erected for the Propagation of the Gospel in Foreign Parts," urging the great need of such a spiritual head, who might confirm and ordain. A petition seems to have been also drawn up to the Queen herself.

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Mr. Talbot went to England in 1706 on this business chiefly. He himself wrote: "I have no business here but to solicit for a suffragan, books, and ministers." After his return, and in 1709, he seems still to have busied himself in forwarding his great pursuit. He writes to the secretary of the Society that he had "got possession of the best house in America for a Bishop's seat." This was the famous property only a few years previously described by Gabriel Thomas as "the great and stately palace of John Tateham, Esq." Its domain, of fifteen acres, was bounded on the north by the Delaware River, on the east by a creek, on the south by Broad Street, and on the west by St. Mary Street. It is interesting to know that there is in Burlington to this day a Talbot Street. The property was described as being "level as a bowling green." "The posts of the fences were of cedar, the covering of its roof lead, and there were offices, and a coach house and stables, and every appointment to make it at once the grandest and—for want of a purchaser—the cheapest establishment in America."

The report of the Society for the Propagation of the Gospel for 1710 says, among other things: "It having been frequently represented to the Society, that there is a very great want of a Bishop to govern those missionaries whom the Society has or shall from time to time send over to New England, New York, Pennsylvania, and other parts of the continent of North America, as well as the rest of the clergy in those and adjacent colonies, and to ordain others, and to confirm the children

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of the clergy and the laity, this matter has been most seriously considered of, and yet is depending before the secretary, and in the meantime, and till they can bring it to bear, they are looking out for the best and most commodious place, as near the center as possible of the above mentioned colonies, to fix the see for the said Bishop; and having been informed that at Burlington in New Jersey, there is a spacious, and very convenient house, with some land belonging to it (fit for the purpose), to be disposed of on good terms, they have empowered the Hon. Col. Hunter, Her Majesty's Governor of New York and the Jersies . . . to treat with the owner for the purchase thereof."

Near the close of Queen Anne's reign a bill was ordered to be drafted, to be offered in Parliament, to establish bishoprics in America, and Burlington was designated as the first American see. Everything presaged a success; but before the bill was introduced its great patroness, Queen Anne, died.

We shall not attempt to follow the course of things in respect of the episcopate consequent upon the accession of the House of Hanover. The point we emphasize here is simply that, had things gone well and had the Queen lived, Burlington would have become the first see city of the American Church. In intention it was this; and the interest this ecclesiastical town should ever have ought to be inseparable from this fact.

The parish of St. Mary's has had an interesting succession of rectors which it would be of interest to fol-



St. Mary's Church, Burlington, N. J.

low in detail. One, however, of the late Dean's predecessors was so remarkable and venerable a figure that to omit some account of him would be a distinct loss to this narrative.

The Rev. Dr. Charles H. Wharton, who was rector of St. Mary's from 1796 to 1833, was born in St. Mary's County, Maryland, in 1748. His ancestors were Roman Catholics. In 1760 he was sent to the English Jesuits' College at St. Omer's. At the close of two years, however, the college was broken up by the expulsion of the Jesuits from France. He received in the Roman Church both the orders of deacon and priest. At the end of the War of the American Revolution he was residing in Worcester, England, as pastor to the Roman Catholics of that city. He was deeply interested on the side of his country, and desired to return to it. His mind became much agitated on the subject of his religion. He was eventually received into the Anglican Communion, and was elected to the rectorship of St. Mary's, Burlington, September 5th, 1796. He seems to have had decided poetic talents, and a eulogy to the memory of his wife is given by Dr. Hills. He also seems to have been a man of scholarly distinction, so much so that he was in 1801 unanimously elected to the presidency of Columbia College. He settled down at St. Mary's because he loved retirement. During his rectorship the Society for the Propagation of the Gospel passed over to St. Mary's Church its landed property at Burlington, and Dr. Wharton became conspicuous as president of the Con-

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vention of his diocese, president of the Standing Committee, and delegate to the Convention. His service was a long one, in which he became greatly endeared to all with whom he was brought in contact. He died July 23rd, 1833, in the 86th year of his age, the 61st of his ministry, and the 36th of his rectorship of St. Mary's Church, Burlington. He was interred by the side of the church, July 25th. A funeral sermon was preached by Bishop Doane, in St. Mary's Church, on August 4th, which by the request of the congregation was printed.

Dr. Hills gives some interesting reminiscences of this beloved old priest which were communicated to the *Church Journal* by Mr. John Hulme in 1863. The old man seems to have been the very type of venerable pastorhood. Mr. Hulme, after giving some details as to the church building, methods of heating it, etc., describes the sexton as at the right moment and occasion ascending to the gallery and fixing his eyes upon the rectory, which was in full view from its old-fashioned windows.

“Soon the venerable looking man appeared,—short in stature, with a firmly knit frame, his small, well turned head thinly covered by his silvered locks, with a pleasant and genial face, and a smile which spoke only love to all. He is first seen issuing from the rectory and approaching the church with his peculiar, quick, short step. Just when he is opposite the old academy, the Sunday-school children come rushing forth and the sexton begins the last or ‘minister’s bell.’ The old

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rector has a smile for each of the teachers, puts his hand upon their heads and blesses all the children within reach. But on go the boys and girls, rushing up the narrow uncarpeted gallery staircase, with barely time to be steady and quiet before the rector arrives at the door. Then the bell ceases, the little organ pours forth its sweet notes, and the sexton descends to follow the rector up the one narrow aisle, who goes bowing to every one whose eye he can catch.

“I can remember how the rector kept Good Friday. On that solemn day, pulpit, reading-desk, and communion table, stripped of their rich crimson covering, stood forth naked and bare, and the congregation wore black clothing. On Christmas Eve, in the rector’s time, the bell would ring forth at ten o’clock, and would be rung at intervals all night long, the parishioners sending to the vestry-room refreshments for the ringers. On Christmas Day the rector had both Morning and Evening Service, and as it was the only occasion when the church was open at night throughout the year, it was usually crowded. The church was always dressed for Christmas, and the manner of dressing it was this. The sexton having bored holes in the tops of the pews, about two feet apart, would insert first a branch of laurel, then of spruce, and then of box, and the congregation might be said to be sitting in and surrounded by a miniature forest. Wreaths of ground or running pine were festooned over the hangings of the pulpit and reading-desk, and the wreaths twined around the chancel rails.

Then the two beautiful chandeliers of cut glass with pendant drops were also dressed with wreaths of running pine; they contained a double row of wax candles, which shed a rich mellow light on all around. There were branches with wax candles on the pulpit and reading-desk, and, in addition to these, in the back of every alternate pew the sexton stuck a little tin candlestick, into which he put a tallow candle."

Mr. Hulme, after a few other words, passes on to describe the funeral of the old rector:

"It was a beautiful, calm July morning, when many persons might be seen standing in groups around the old parish church. Their conversation is in low tones, as they look anxiously and sadly towards the rectory. Close by the side of the church (the spot now covered by the vestry-room) there yawns a new made open grave. The sexton is seen hurrying about here and there, and from his hat there streams a long, black 'weeper,' as it was then called. One of the sexton's stalwart sons has climbed up into the belfry, and there sits by the dear old bell, with eyes intent upon the rectory. We look into the old church, and the beautiful crimson hangings are displaced, and from pulpit, desk, and communion table the deepest black depends, and the old rector's pew is lined with black. The red curtains in the half circle around the organ-loft are gone, and black ones take their place. We leave the church and move on towards the rectory. In the yard, drawn up before the old academy, are the Sunday-school children; but now their voices are subdued and

hushed, and the teachers with them are dressed in mourning. We look towards the rectory, and from an open side door we see persons continually passing in and out with weeping eyes. And now the sound of the bell falls upon the ear. Its strokes are slow and solemn, for the dear old bell is muffled. And soon the old rector is seen approaching. Seen, did I say? Alas! never more to be seen in this world. He is in his coffin, borne on the shoulders of his faithful vestry, while some of the diocesan clergy are the pallbearers. At the head of the procession are seen two remarkable men, one a tall, attenuated form, with thin, long white locks of hair pushed behind the ear, and his once erect form bowed down with the weight of more than fourscore years. He comes from an adjoining diocese, and is the great patriarch of the Catholic Church in America. The other is the tall, erect, majestic form of the new Bishop of the Diocese. The old parish church is crowded to suffocation. The Bishop of the Diocese read the services in the church, and the patriarch, with his feeble voice, committed the body of the rector to the ground."

With Dr. Wharton passed away the old era of which his powdered hair was a symbol. After him came the lion-hearted Doane, Bishop of the Diocese, who had consented to assume the rectorship of the parish, which he held from 1833 to 1859. He was succeeded for a time by Bishop Odenheimer, whose rectorship was very transient, lasting only from January, 1860, to August of the same year. The Rev. William Crowell

ST. MARY'S, BURLINGTON

Doane became rector on Bishop Odenheimer's retirement. His rectorship lasted from October, 1860, to May, 1863. Then came the election of Dr. Hoffman.

With this picturesque and interesting historical background, Dr. Hoffman found himself also in the charming atmosphere of academic life. Burlington College was incorporated in 1846, under the auspices of Bishop Doane. It had gathered into its halls from year to year many of the sons of the Church and of its best families, presenting a vision of manly youth, with its delightful combination of ingenuousness, opening ambitions, sense of brotherhood, and affectionate devotion to each other and to those teachers who really help it and reach its heart. To this, of course, was added the stir and life inseparable from youth, and adding so much to the charm of its presence. St. Mary's School was another seat of education. It was the first, in fact, of the great Church schools for girls which have adorned the life of the Church during and since Bishop Doane's time, representing in its day all that was ideal in its scheme of study and its discipline of mind and manners. Who could fail to be attracted to a sphere of so much interest?

There was, however, a work to be done which was a constraining motive for entering upon this rectorship even greater than these accidental circumstances; and Dr. Hoffman, with that readiness to assume burdens and happily dispose of them which was always a note of his character, did not shrink from the prospect which lay before him.

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In the long course of its history the Church of St. Mary's had undergone many improvements and enlargements; and at last, in 1846, the old building was supplanted by a new one erected after plans by Upjohn. \$12,875 was subscribed, but an incumbrance remained on the building when completed. Through this fact, and the enlargement of current expenses, a debt had accumulated, until at a vestry meeting held August 20th, 1860, a finance committee submitted a report from which it appeared that the liabilities of the church amounted to a trifle over \$21,000.

On March 19th, 1861, the rector, wardens, and vestrymen stated the condition of the finances, summing up their parochial obligations as follows:

Assets.

Church building,	\$48,220.00
Old church,	1,780.00
Parsonage and grounds,	3,500.00
Lot in rear,	2,000.00
14 ground rents, deeds from T. Dugdale,	13,570.00
Other property on Board Street and Pearl Street and the Creek,	13,000.00
Total Assets,	<u>\$82,070.00</u>

Liabilities.

Advances of former treasurer,	\$2,968.92
Loan from Board of Island Managers for church building,	10,100.00
Other loans for the same object,	5,559.25
Unpaid bills and taxes,	621.51
Unpaid interest,	100.00
Unpaid salaries,	225.00
Total Liabilities,	<u>\$19,574.68</u>
Excess of Assets over Liabilities,	\$62,495.32

ST. MARY'S, BURLINGTON

This, then, represents the state of things which confronted the parish at the time Dr. Hoffman was called to its rectorship. He at the first moment took up the labor of disposing of this debt. On January 1st, 1864, a special meeting of the vestry was held, a record of which is as follows:

The rector stated that he had called the vestry together to lay before them a liberal offer which he had received from a friend of the parish to subscribe \$5,000 towards paying the judgment of the Board of Island Managers, provided the balance could be raised. On motion of Dr. Pugh, the rector and treasurer were directed to print a circular, a draft of which was presented, and send it to the members of the congregation. On motion of the rector, Mr. Grubb, Mr. Rogers, Dr. Gauntt, and Dr. Pugh were appointed a committee to solicit subscriptions in agreement to the circular issued. The committee were directed to address a suitable letter in behalf of the vestry to the party making the above liberal offer.

The circular spoken of was as follows:

TO THE CONGREGATION OF ST. MARY'S CHURCH,
BURLINGTON, N. J.

Dear Brethren: A short time since, a gentleman from Philadelphia called upon us to communicate the gratifying intelligence that a friend of the parish was prepared to give the large sum of \$5000 towards paying its debts, provided a sufficient amount to liquidate the balance of the indebtedness should be subscribed for that purpose. It was the first light which either of us had seen in the dark cloud of debt which has for years hung over the church, interfering with its prosperity and crippling it every way, and we felt that it was an opportunity providentially afforded to the parishioners to extricate their church from its pecuniary embarrassments which ought not to be lost.

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But how to raise so large a sum as the balance required was the difficulty. The debts amounted to a little more than \$19,000, and we were satisfied, after careful reflection and consultation with some of the members of the parish, that this sum was too large to be raised by cash subscriptions even with the aid of the liberal offer which had been made, and we determined to again confer with the party who had made the offer, if possible to get it put in a shape which could and ought to be complied with by the congregation. After a protracted interview the offer was finally renewed in the following form.

To make it clear, we must first explain the position of the church's debts. They consist of a judgment obtained by the Board of Island Managers against the wardens and vestry for \$10,100 loaned to the parish on bond and mortgage in the year 1852, and a number of outstanding claims, amounting to a little more than \$9,000, for moneys borrowed from divers parties at different periods during the erection of the new church. The position of the judgment is such, execution having been issued and a levy made upon everything that the church possesses, that not only must the interest be promptly paid, but the property of the parish may at any moment be exposed at sheriff's sale unless the amount called for by the judgment can be paid on demand. The removal of this judgment, which holds everything in its iron grasp, must, therefore, be the first step towards relieving the parish from its embarrassment. And when this is once accomplished, we feel that there will be but little difficulty, with the aid of some of the church's landed property, in liquidating the balance of the debts.

In this view of the case, we obtained a renewal of the offer of the \$5000, with the condition that it should be paid as soon as the additional sum of \$5100 was subscribed to cancel the judgment, and that the vestry should then use every effort to liquidate the remainder of the indebtedness as early as practicable.

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In addition to this, we are also enabled now to add that a few members of the parish, to whom the matter has been mentioned, in order that it may avail itself of the above liberal offer, have subscribed on the same conditions an additional sum of a little more than \$2000, leaving a balance of less than \$3000 to be raised by the congregation to free the parish, as we believe, forever from its difficulties.

We therefore lay the case before the congregation, with the earnest appeal that every member of it will contribute liberally, according to his or her ability, to avail themselves of the providential opportunity, which if neglected now may not occur again in years, to place the parish in an independent position. To show the importance of immediate effort, we need only state that the interest on the judgment referred to annually absorbs \$600 of the income of the church, and that since the original amount of \$10,100 was borrowed more than \$6,000 have already been paid for interest alone, while the property which it covers is rendered almost useless to the parish. The present moment is, therefore, a crisis in the history of the parish which must settle the question whether it is to be free from its pecuniary embarrassments or go on, probably for years, struggling with a debt which may at any moment involve it in utter ruin. And we cannot believe that any who are interested in its welfare will hesitate, as soon as the case is fairly before them, as to their duty in the matter. The vestry have therefore directed this circular to be addressed to the congregation, and appointed a committee to solicit the required subscriptions, and they earnestly appeal to every member and friend of the parish to give liberally as the Lord hath blessed them.

EUGENE AUG^S HOFFMAN, *Rector.*

EDWARD B. GRUBB, *Treasurer.*

BURLINGTON, N. J., 2 January, 1864.

Committee to Collect Subscriptions.

REV. E. A. HOFFMAN. EDWARD B. GRUBB. FRANKLIN GAUNTT, M. D.
SAMUEL ROGERS. J. HOWARD PUGH, M. D.

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Within a few days of the issuance of this circular, the following letter was addressed by the rector and committee on subscriptions to James H. Castle, Esq., Philadelphia.

BURLINGTON, N. J., 6 Feb., 1864.

My Dear Sir :

The Vestry of St. Mary's Church have intrusted us with the pleasing duty of acknowledging, through you, to their unknown benefactor the very liberal donation of \$5000 towards removing the heavy indebtedness with which the parish has so long been burdened. While we thank God that he has put it into the heart of one to whom He has given the means of doing so much good, we desire to express to the donor our own acknowledgments for the munificent gift, which has removed a great weight from the minds of the Vestry and lifted the dark cloud which hung over the future history of the parish. We are happy to say that the liberal manner in which the parishioners generally have responded to our appeal to raise the balance required has not only placed the entire amount at our disposal, and secured, as we believe, the speedy liquidation of the balance of the debt, but given a new life and impulse to the parish in every way. In the earnest hope that this may prove the beginning of a long course of usefulness for our ancient parish, and with the fervent prayer that God will remember our benefactor for this "good deed" done to "the house of our God, and for the offices thereof,"

We remain, very respectfully,

Your grateful and obedient servants,

EUGENE AUG^s HOFFMAN,

Rector of St. Mary's Church.

EDWARD B. GRUBB.

SAMUEL ROGERS.

J. HOWARD PUGH.

FRANKLIN GAUNTT.

Committee on Subscriptions.

To JAS. H. CASTLE, Esq., Philadelphia.

ST. MARY'S, BURLINGTON

The payment of this debt had an unexpected and important conclusion on the 29th of February. On that day Dr. Hoffman addressed to the wardens and vestry of St. Mary's his letter of resignation of the rectorship of the parish, which was as follows:

BURLINGTON, N. J., 29th Feb., 1864.

MESSRS. J. W. ODENHEIMER AND F. GAUNTT, M. D.,
Wardens, etc.

Gentlemen: I find myself most unexpectedly called upon to request you to announce to the Vestry of St. Mary's parish that I have felt it my duty to accept a call to the rectorship of Grace Church, Brooklyn Heights, New York. Apart from the trial involved in the separation of pastor and people, you will, I am sure, appreciate that a decision which takes me from a parish to which from past as well as present associations my heart is very closely tied, and removes me from the only diocese in which I had expected to labor until called to give an account of my stewardship, could only be arrived at after the most careful consideration and under a conscientious sense of the duty which I owe to the Church and myself. The circumstances, however, of this call, coming as it has at a time when St. Mary's Church, through the liberality of the parishioners, is on the eve of being freed from the pecuniary embarrassments which have so long crippled its energies, and placed in an independent position, seemed to leave me but little choice in the matter. I am, therefore, constrained to ask the Wardens and Vestry to accept this my resignation of the rectorship of St. Mary's parish, to take effect from the first day of April next, when I propose, God willing, to enter on my duties in the new field to which Providence seems to have called me.

Thanking yourselves and the Vestry for your personal kind-

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ness and co-operation in all that I have proposed for the efficiency of the church during our official connection, and praying that God's blessing may ever rest upon yourselves and the parish you represent, I am,

With the highest respect and esteem,

Your obedient servant,

EUGENE AUG^s HOFFMAN.

The vestry and parish at once expressed their regret and heartfelt sorrow at the eventuality which induced the rector to relinquish St. Mary's parish for the rectorship of Grace Church, Brooklyn Heights, to which he had been elected, and on account of which he had offered his resignation.

The resignation was to take effect April 1st of the current year, 1864. In the meantime, after he had resigned, he interested himself in obtaining not only the sum closing up the whole of the indebtedness, but in obtaining also a peal of bells for the parish, with an endowment for their ringing. The small balance of debt was based partly on the claim of Mrs. Sarah P. Cleveland of \$679.25, which she very kindly relinquished. There was also some arrangement for the sale of a small piece of church property for \$1600, which cleared the whole amount.

On the 20th of March the rector wrote to Mr. James H. Castle of Philadelphia the following letter, which explains itself and which antedates the effort to remove the final balance of the debt just alluded to.

ST. MARY'S, BURLINGTON

BURLINGTON, N. J., 28 Mar., 1864.

My Dear Sir:

I stated yesterday to the congregation of St. Mary's that if they would pay off the balance of the debt, \$1600, a chime of bells would be given to the church and something for an endowment for the ringers. There seems a disposition now to raise the money, but it is a large sum after what has been done, and the debt can only be settled with cash. Will you do me the favor to find out whether I can have \$500 more, provided the balance is raised, and let me know by telegraph during to-day? If this will be allowed, I think the balance can be raised, and would advise it to be done.

Very sincerely yours,

E. A. HOFFMAN.

JAMES H. CASTLE, Esq., Philadelphia.

A later letter of Mr. Hoffman's to Mr. Castle, dated August 19th, 1864, assured him of the fitness of the tower of St. Mary's Church for the hanging of the bells, it being designed by Upjohn and Bishop Doane for a chime.

After much painstaking in the comparison of English and American bells, an English peal was decided upon, and the order was transmitted to England. These bells were the gift of two ladies of the parish, Misses Margaret S. and Mary McIlvaine, sisters of the well known Bishop of Ohio. They were given in memory of Bishop Doane, the second Bishop of New Jersey.

They were brought over on the steamship *Cella*, and reached Burlington on the 16th of February, 1866. These bells were in number eight. The largest one weighed 2800 pounds, and they were inscribed as follows:

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THE 1ST BELL.

This peal of eight bells is the gift of Margaret S. and Mary McIlvaine to St. Mary's Church, Burlington, New Jersey, Christmas, A. D. 1863.

*Glory be to God on high, and on earth peace,
good will towards men.*

2nd. THE BISHOP'S BELL.

In memory of George Washington Doane,
Second Bishop of New Jersey.

The glorious company of the Apostles praise Thee.

3rd. THE RECTOR'S BELL.

*O ye Priests of the Lord, bless ye the Lord:
praise Him, and magnify Him forever.*

4th. THE PEOPLE'S BELL.

*O ye servants of the Lord, bless ye the Lord:
praise Him, and magnify Him forever.*

5th. THE THANKSGIVING BELL.

*My mouth shall speak the praise of the Lord, and let all flesh
give thanks unto His holy name for ever and ever.*

6th. THE FUNERAL BELL.

*O ye spirits and souls of the righteous, bless ye the Lord:
praise Him, and magnify Him forever.*

7th. THE MARRIAGE BELL.

Those whom God hath joined together let no man put asunder.

8th. THE PATRIOT'S BELL.

Give peace in our time, O Lord.

This peal at the time it was put in place was considered the finest in the country. The bells were placed in the custody of the officers of St. Mary's Parish, and a letter from Mr. James H. Castle ad-

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dressed to the Rector, Church Wardens, and Vestry of St. Mary's Church, Burlington, N. J., was as follows:

EASTER MONDAY, April 2, 1866.

Gentlemen:

More than two years ago two ladies of your parish, anxious to have the church free of debt, but from their natural unobtrusiveness of character preferring not to be personally known in any efforts which might be made to that end, desired me, on their behalf, to make a liberal subscription to that object, and further directed me, if the movement should prove successful, to procure at their cost and place in the tower of the church "a sweet chime of bells."

The Rev. Mr. Hoffman, the then rector of the parish, entered upon the project with much zeal, and through the liberality of the members of the church he finally succeeded in having the debt paid off and satisfied.

About Christmas, 1863, it was known that the debt would soon be cancelled, and Miss Margaret S. McIlvaine and her sister Miss Mary McIlvaine, the ladies referred to, at once made provision for the purchase of the bells. A few weeks afterwards Miss Margaret S. McIlvaine departed this life, in the knowledge that this good work, which she and her sister had so much at heart, would be carried to a successful conclusion. When informed that the debt had been fully paid, a conference was had with the Rev. Mr. Hoffman, which resulted in giving the order to the well-known bell founders, Messrs. Mears and Co., of London. Owing to unavoidable causes, the bells were not shipped from London until the 5th of January last. They are now, however, safely lodged in the tower, and in the fulfillment of my trust, I have the pleasure of handing them over to the safekeeping of the officers of the church. The bells have already spoken for themselves, and convinced us all that they are just what was desired — "a sweet chime."

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The ladies, not willing that their gift should in any way add to the expenses of the church, have provided an endowment fund to meet all necessary charges attending the care and ringing of the bells. A few days ago I received from Miss McIlvaine a certificate of the Schuylkill Navigation Company for five thousand dollars of the convertible mortgage loan of 1882, with a power to transfer. In a note accompanying this certificate Miss McIlvaine says, "You will of course transfer it to the officers of St. Mary's Church in such manner as to secure it a permanent fund for the ringing of the bells."

The necessary transfer has been made to the church, and you will please find enclosed the new certificate of the loan. The interest is six per cent., and is payable half yearly on the 1st of January and July.

It is the wish of the donors that this fund of \$5000 be kept for all time securely invested by yourselves and your successors in office as a trust for the purposes intended, and that the interest which may accrue from time to time be applied solely to the care, preservation, necessary repairs, and proper ringing for all the public services of your church of the peal of bells which they have now caused to be placed in its tower.

I am sure, gentlemen, you will, while holding official relations with the church, see that the income from this investment, or any change of investment that may hereafter be made, shall be applied to the purposes intended, and that you will adopt such measures as will serve to perpetuate in your successors this trust.

In thus closing my duties, I may add that several English books on bells and bell-ringing will to-day, in the name of Miss McIlvaine, be deposited in the Burlington Library; and that I shall hand over to the Rev. Mr. Johnson some of the letters and documents incident to the purchase of the bells, to be preserved among the archives of the church.

Very respectfully, Your ob. St., JAMES H. CASTLE.

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The bells were in due time formally received by the vestry, and a committee was appointed to prepare a suitable resolution of thanks to the Misses McIlvaine for their gift. The formal opening was appointed for some day in April, and Dr. Hoffman promised to be present in Burlington at that auspicious time. Certain rules were adopted by the vestry concerning the bells, which may be of interest and of value to the reverend clergy of parishes who may similarly erect chimes or bells in their churches.

Residence of Samuel Rogers (senior warden), June 24th, 1870. An adjourned meeting of the Vestry was held this evening. The rector presented the following

RULES CONCERNING THE BELLS.

1. The Rector and Wardens shall constitute a permanent committee on the bells, to whom all disputes and doubtful points are to be referred.

2. All ringing and chiming shall be under the direction of a Master of the Chimes, to be elected by the Vestry.

3. If a company of ringers be formed, they shall establish their own rules or by-laws by which they shall be governed, subject to the approval of the Bell Committee.

4. They shall ring a peal on Christmas and New Year's eves at midnight, on Easter morning, on the 4th of July, and on other occasions with the permission of the Bell Committee.

Of the Master of the Chimes.

5. It shall be his duty to chime at an early hour on Christmas and Easter Day if there be no pealing, and on the 4th of July and 22nd of February, on Sundays at 8 o'clock, and before every service on all Holy Days and days when the Holy Communion is administered, before morning service, and be-

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fore all special services appointed by the Rector as directed, and at funerals as hereafter specified.

When there is a Sermon or Communion, the large bell shall be tolled after chiming, followed by the Priest's Bell. If not, it shall be omitted. If it be desired to have the bells muffled, the Chimer shall be allowed to charge \$2.00 for the extra labor. If it be desired to have them chimed for a wedding, \$5.00 shall be the Chimer's fee; if pealed, \$10.00.

Of the Passing Bell.

6. The passing bell shall be rung for at least fifteen minutes by the Chimer or Sexton, when the soul of any baptized member of the Church is passing out of this world, that Christian people may offer up their prayers to God in its behalf in the hour of extremity, but only by the express orders of the Rector.

Of Funerals.

7. At every funeral in the churchyard, a bell shall be tolled by the Sexton one hour before, and as the funeral approaches the Church. For all communicants of the Church, three or more bells shall be tolled by the Chimer, but for none others. The dirge after the funeral shall be a privilege belonging only to communicants, and to baptized persons under sixteen years of age. Doubtful cases and apparent exceptions are to be referred to the Bell Committee.

8. Upon the death of the Bishop of the Diocese, or the Rector of the Parish, the large bell shall be tolled at least one hour. Upon the death of any other officer of the Church, one of the other bells, at least fifteen minutes.

9. The bells shall be tolled annually between the hours of 12 and 1 p. m. on the 27th of April, the anniversary of the death of Bishop Doane, to whose memory they are dedicated.

10. The Sexton, under the orders of the Rector and Master of the Chimes, shall ring a change at least fifteen minutes before each daily service, and strike two bells.

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11. The use of the bells is to be confined strictly to ecclesiastical purposes, with the exceptions above noted; but they may be rung for fires, with the consent of any officer of the Church, but for no political or secular matters, or marriages elsewhere than in Church, unless by a unanimous vote of the Vestry and the consent of the Rector.

On motion the rules were adopted by sections, and then adopted as a whole, and a copy of them ordered to be placed in the porch of the Church.

During his rectorship at St. Mary's, Dr. Hoffman became secretary to the Convention of the Diocese, and was appointed on various responsible committees.

A correspondent of the *Church Journal* a few days after Easter, 1864, wrote the following:

Dear Editor:

Easter Day, always a marked day in the old parish of St. Mary's, Burlington, brought with it this year some unusual tokens. Outside of the church the quiet graves, not yet greened with the early springtime, were many of them covered with choice flowers. According to the long observed custom here, each family carries some floral offering to lay upon the graves of its own dear ones. Inside, the interest of the services was heightened, while a feeling of sadness tempered the Easter joy, for it was to be the last day of the rector's pastoral connection with the parish. Nearly 300 communicants received the holy sacrament at his hands, and listened with sad hearts to his parting counsel. During the morning service Mr. Hoffman made the announcement to the congregation that of the \$19,500 indebtedness which rested on the church three months ago only \$1,600 now remains unpaid, and also that as soon as this remainder is settled a friend of the parish will cause to be

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placed in the stone tower a chime of eight or ten bells, besides giving an additional sum of money to be invested as a permanent provision for the ringing of the same.

Too much praise can scarcely be awarded to the man who in less than one year has done so much for this parish, and most clergymen would have shrunk from undertaking the charge of a church so embarrassed in its pecuniary affairs. Not so with Mr. Hoffman. From the first moment of his connection with the parish he saw and appreciated the real point on which its prosperity depended; and large and unmanageable though the task seemed, he went vigorously to work and so won the confidence and esteem of his flock that in less than three months after commencing the undertaking the whole has been collected. . . . To say that every parishioner mourns his departure does not convey the full idea of what a loss they are to sustain by this separation; but the same Providence that a year ago so unexpectedly called him from another flock has now called him away again.

A correspondent of the *Gospel Messenger*, writing about the same time, says in respect of this achievement:

The real credit of the deed is justly due to Mr. Hoffman's zeal and good management. He has labored incessantly to stir up the people and keep it before them, until, with interest fully awakened to the importance of the effort, they have released the church forever, let us hope, from the embarrassments that always attach to a corporation in debt. Those who best know the man can most truly congratulate the congregation that has secured his future services. As for St. Mary's, Burlington, its friends can only hope and pray that another like minded and energetic may be found to succeed him and carry out to their completion the admirable arrangements which he had marked out.

XII

GRACE CHURCH, BROOKLYN

AS has been seen, the election to the rectorship of Grace Church, Brooklyn, called Mr. Hoffman from his work at Burlington on Easter Day of 1864. The letter notifying him of that election was as follows:

BROOKLYN, 23rd February, 1864.

Rev. and Dear Sir:

I have the honor to communicate to you the following resolutions of the Vestry which were passed at their meeting this evening.

“*Resolved*, Unanimously, that this Vestry hereby elects the Rev. Eugene A. Hoffman the Rector of Grace Church, Brooklyn Heights.

“*Resolved*, That the Rector shall be paid a salary at the rate of three thousand dollars a year, with the use of the parsonage.

“*Resolved*, That the Senior Warden communicate these resolutions to the Rev. Mr. Hoffman, and request, if he shall be pleased to accept the above appointment, that he will enter upon the duties of the office at as early a day as possible.

“*Resolved*, That Mr. Alexander V. Blake of the Vestry be requested to proceed to Burlington and present the foregoing resolutions to the Rev. Mr. Hoffman.”

In our conversation at Burlington I endeavored fully to explain the view of the Vestry, and have therefore nothing further to add. I believe if you come to minister in our Parish, you will greatly promote the spiritual welfare of its members,

GRACE CHURCH, BROOKLYN

and will find them not unwilling co-workers with you in church work. Our church and Vestry are in entire harmony.

The Rev. Dr. Hawley, who is filling the vacancy temporarily, has accepted the rectorship of a church in Connecticut, and will be obliged to leave us March 1st. We can fill the vacancy temporarily, but would like to have you preach for us, say next Sunday, or the following Sunday, to introduce you to the congregation. With much regard,

Yours truly,
(Signed) HENRY E. PIERREPONT,
Senior Warden.

TO REV. EUGENE A. HOFFMAN.

What is now known as Grace Church Parish had been organized in 1841 and incorporated under the name of "Emmanuel Church." A fire occurred in 1868 which largely destroyed the original building. Enough of it remained, however, to preserve the identity of the earlier with the later parish church. Its first rector was the Rev. Kingston Goddard, who remained but two years, and was succeeded by the Rev. Francis Vinton, D.D., who began his work in the parish in August, 1844. The increase in the congregation was rapid, and very soon the question of building a more commodious church was agitated. A meeting was held May 3rd, 1847, which resulted in the organization of a new parish church under the name of Grace Church, Dr. Vinton remaining as rector. The cornerstone of the new church was laid at the corner of Hicks Street and Grace Court on St. Peter's Day, 1847, the Right Rev. Bishop DeLancey, Bishop of Western New York, officiating. The site on which the church stands was

GRACE CHURCH, BROOKLYN

transferred to the original owner in 1641 by the Dutch Governor Keift, and that grant is said to be the earliest recorded deed in the province.

The first services were held in the new church on Christmas Day, but the consecration was delayed until June 26th of the following year. Bishop Whittingham of Maryland officiated at the consecration. Dr. Vinton resigned the rectorship in June, 1855, to accept an assistant ministership in Trinity Parish, New York.

The following October the Rev. Jared B. Flagg, D.D., was invited to the rectorship, and for eight years ministered faithfully in the parish, vacating his position, however, in October, 1863. The rectory was built during his ministry, on Remsen Street, near Hicks. To him succeeded the subject of our memoir, Dr. Hoffman of St. Mary's, Burlington.

The parish church was a building designed by Mr. Upjohn after the style of architecture known as the "late middle pointed." The exterior and interior were alike models of taste and delicacy. The choir was raised above the nave about four feet; the sacrarium was elevated another foot, and separated from the choir by a gilded railing. The woodwork was of black walnut, richly and heavily molded. The color decorations were elaborate and attractive. They were subdued in tone, and in keeping with the general style of the interior. The font was placed at the entrance of the church, after the ancient custom. Over the outer walls ivy climbed and clung with its delicate tendrils to the cool brown stone. Looking at the edifice one



Grace Church, Brooklyn, N. Y., about 1868

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might easily have imagined, as was said, that "one of the traditional parish churches of England had been lifted from its earthly foundation there and set in this transatlantic soil."

It will surely not be without interest to record here the impression made by Dr. Hoffman's personality and presence at this time. From "Portraits of the Clergy," written for the *Sunday Times* of New York, the following description is taken:

Dr. Hoffman is above the medium height, and of those equal proportions which are considered the most graceful in man. He has a round head, with regular features, and when he smiles makes a most superb display of snowy teeth. The characteristics of his countenance are those of intellect and amiability. You see that he is quick of thought and gentle of heart. When he talks there is a measure of reflection in his manner, but it is equally clear that his convictions are rapid and at the same time likely to be reliable. His face has a natural habit of relapsing into a smile, and in conversation, while he seems busy with his thoughts, there are constant flashes of this brightness which overspread it. He has a full clear eye, searching in its glance, it is true, but still soft and winning. His manners are frank, courteous, and every way polished, with a moderate amount of well sustained dignity. He is a man who takes great enjoyment in his own domestic circle, and he is eminently sociable in other respects. But it is readily to be seen that his mind and heart are never for a moment away from his religious work. All its duties are exactly and faithfully performed; no toil overtakes him, no discouragements dishearten him, and at all times and under all circumstances you find him the same ardent Christian. He is not only a deeply religious man, but conscientious and strict

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in his particular faith. The doctrines of his Church are at once his enthusiasm and his hope, and his patient effort is to show in his own life their comfort and beauty.

Dr. Hoffman's sermons are eminently practical in their bearing. Being so much a person of system, judgment, and the immediate direction of all means to the end sought to be accomplished, he is not different in his style of writing. There is a warmth and grace about his words, and at times a polished and moving eloquence; but the prominent and overshadowing peculiarity is a plain, forcible expression of commonsense views. His delivery is without much gesture, and in every way unassuming. He has a strong and altogether pleasant voice.

Dr. Hoffman is yet young in the ministry, but his earnest and successful labors have already won him a conspicuous place among the Episcopal clergy. Without parade of his ability, and the most unobtrusive of men in advancing his own personal advantage, still he is careful that he is behind no man in willingness, devotion, and confidence in the line of Christian duty.

This very acute appreciation of Dr. Hoffman might in the main have been written as well at the conclusion as at this early period of his career. The traits and characteristics judiciously portrayed in the above sketch belonged to him to the end.

As his predecessor had built the rectory of the parish, so Dr. Hoffman found work to do in erecting a parish Sunday-school building, the cornerstone of which was laid by Dr. Horatio Potter, the Bishop then exercising jurisdiction on Long Island, March 28th, 1865.

Dr. Hoffman's rectorship of Grace Church continued about five years; then a throat affection began

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to develop itself, which required him to remove himself from proximity to the ocean, and which through the remainder of his life more or less troubled him. During the five years of his rectorship, however, he took high rank among the clergy of the diocese, being appointed, for instance, chairman of a committee to raise funds for the endowment of the new Diocese of Long Island which it was proposed to erect. At the Convention which elected to the episcopate of the new diocese the Rev. Dr. Littlejohn, Dr. Hoffman was himself the recipient of a considerable number of votes for the bishopric.

During his rectorship of five years 319 persons were baptized, 211 confirmed, 548 were enrolled as communicants, 58 marriages were celebrated, and there were 117 burials. The offerings of those five years, together with the income from rentals, amounted to \$186,440.68.¹ One writing in the *Episcopal Register* says of Dr. Hoffman's rectorship: "The pastorate was too brief to develop the full purpose of the rector or the whole spirit of the parish, but long enough to indicate how strong a worker, and how generous and faithful a congregation, were united in the sacred relation of minister and people. The life of the parish, like that of the family, is fully known only to itself. It knoweth 'its own bitterness, and a stranger inter-

¹ The special note of Dr. Hoffman's brief rectorship here was his zeal for missions, as indicated by the large contributions given by Grace Church to that object during his rectorship. It was said of him by Dr. Fiske in his Bicentenary Sermon at St. Mary's, Burlington, in 1903, that "he made Grace Church, Brooklyn, the greatest missionary parish in the land."

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meddleth not with its joy.' But those without, who observed those years of church work, saw zeal and vigor, cheerful and generous giving, and the spirit of Christ abounding in those who labored under the direction of Dr. Hoffman, and could lament his departure in common with those who had been ministered unto."

Dr. Hoffman had the faculty of retaining to the end the strong friendship of all who had in any of his parochial relations been brought into close personal touch with him. The writer very well knows of one most faithful friendship which followed him from the days of the Grace Church rectorship to the death of her to whom he had always been so great a solace. It was not an infrequent thing to see present in the chapel of the Seminary, until death took her away, another of his friends, a most devout and affectionate parishioner of his earliest rectorship at Christ Church, Elizabeth, and whose body he committed to the earth on November 20th, 1901, the last funeral service at which he officiated.

The vestry and people of Grace Church did not part with Dr. Hoffman without assurances of their regret. The vestry caused to be sent him the following communication from their body, and similar expressions were not wanting on the part of the members of his flock. Two letters expressing the minds and feelings of the parish are here given, and a most grateful communication from the Bishop of the Diocese, Dr. Littlejohn.

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At a meeting of the Vestry of Grace Church, Brooklyn Heights, held on Monday, Feb. 22nd, 1869, the following preamble and resolutions were presented and adopted:

Whereas, The Rev. Eugene Augustus Hoffman, D.D., has informed this Vestry that a removal from Brooklyn is deemed by his medical adviser desirable on account of his health, and that he tenders his resignation as Rector of Grace Church, Brooklyn Heights, in order to accept an unanimous call to St. Mark's Church, Philadelphia; therefore

Resolved, That the resignation of the Rev. Dr. Hoffman be accepted, to take effect on the first of April next.

Resolved, That it is with the greatest sorrow that we part with our Rector, who has by his earnest efforts and faithful ministry in our parish for five years past secured our entire respect and affectionate regard.

Resolved, That in view of the great prosperity of our parish which has attended his administration of its affairs, we cannot reflect upon the proposed separation without anxious solicitude and deep regret.

Resolved, That we shall always remember with gratitude the kind pastoral care of our Rector, particularly his unremitting attention and frequent visits to the sick and afflicted, which have been so much valued by them, and also to the poor of the parish, to whom he has been a most faithful friend and liberal benefactor, and who will long mourn his loss.

Resolved, That our Rector leaves us an united parish, and has our earnest prayers for his health and happiness in his new proposed field of labor, and our hope that he may be as successful in the future as he has been in the past.

Resolved, That these resolutions be signed by the Wardens and Vestrymen, and be presented to Dr. Hoffman, and that

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the same be entered on the minutes and published in the Church papers.

(Signed) HENRY E. PIERREPONT.
CHAS. E. BILL.

Wardens.

ALEX. V. BLAKE.
WM. C. SHELDON.
JOHN BLUNT.
HENRY SANGER.

A. W. BENSON.
R. I. WHEELER.
HARVEY MESSENGER.
JOHN P. ATKINSON.

BROOKLYN, L. I., Feb. 22, 1869.

BROOKLYN, Holy Week, 1869.

TO THE REV. EUGENE A. HOFFMAN, D.D.

At a special meeting of the managers of the Parish School of Grace Church, held on Monday, March 22nd, the following resolutions were unanimously adopted:

“That we have heard with sincere regret of your resignation as rector of this parish, which act will also sever the relation which you have held with us as the head of the school.

“Be assured, dear sir, of our warm appreciation of your active service as friend, counsellor, and sympathizer in all the duties that we as managers have been called upon to do; also in every perplexity and trial you have calmed the troubled waters by words of wisdom and godly admonition.

“To the children of the school you have ever been the faithful pastor and shepherd, watching with care for their souls in giving them religious instruction during the week as well as on Sundays.

“You will leave a lasting impression upon the hearts of these little ones, and we trust the good seed sown will bring forth in them fruit to everlasting life.

“May you, reverend and dear sir, go forth to your new

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field of labor with renovated health and strength for the duties that await you, and we humbly pray that the Great Head of the Church, at whose altar you have so faithfully served, may bless you individually in every relation of life, and when the duties of life are over, may He crown you with that blessed immortality which only those shall receive who have fought the good fight and the victory won."

In behalf of the Managers,

SARAH GRACIE, *Directress.*

BROOKLYN, February 10th, 1869.

TO THE REV. EUGENE AUGUSTUS HOFFMAN, D.D.

Rev. and Dear Sir: The undersigned members of the congregation of Grace Church, Brooklyn Heights, have heard that you have received an invitation to a parish in Philadelphia and that their invitation is receiving your careful consideration. We do not doubt that you will seek that divine guidance which can alone lead you to a right decision, and we are encouraged by the assurance that the influences of a more genial climate will be the only inducement to a change of residence.

But we ought not to let you go without an earnest entreaty that you will carefully weigh all the supposed advantages of a removal, as contrasted with its effect upon the future of our parish. United we now are, in the tender relation of pastor and people; and with such a record as you possess of successful work among us, we cannot contemplate without pain the idea of a separation. Think of this parish as it was at your coming, as it is to-day, and of what it may become, with God's blessing, under your care in the future. Think of this new diocese, so full of hope and promise, deservedly exercising so prominent an influence. Think of the rich treasure of confidence and affection which has accumulated about you since

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we first knew you. Think of the unseen chain of Christian sympathy and love which binds so many hearts to you. "Abide with us," as our teacher and guide, our pastor and friend.

YOUR FRIENDS AND FELLOW SERVANTS IN THE CHURCH.

BROOKLYN, February 22nd, 1869.

My dear Bro.:

I regret more than I can tell the decision which you have made; and yet it rests on grounds which no one can question.

Your departure from us at this time will be not merely a parochial, but a diocesan loss. I had already come to rely upon you for the direction of a healthy result of many questions of grave importance. It is a disappointment to me *personally* to have you leave, and had any other reason existed for the change than that assigned I would have done all in my power for its removal.

I am sure the blessing of the Great Head of the Church will follow your faithful labors wherever your lot may be cast. You have done a work here which will endure. I wish to assure you, as I now do most sincerely, that I shall always think of you with the most cordial good will, and greet you with lively pleasure whenever you may visit Brooklyn, as I trust you will do often from the new field of your labor.

Believe me, sincerely and affectionately yours,

A. N. LITTLEJOHN.

THE REV. DR. HOFFMAN.

XIII

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EVERY physical constitution, however sound, has its weak spot, and in Dr. Hoffman's case it lay in an excessive tenderness of the throat. It was justly felt that a period of rest would allay the throat's irritation, and so a visit to Europe was decided upon. It was determined also that the voyage should be a slow one, on a sailing vessel rather than on the more speedy steamship. The benefit of the sea air would be thus in a larger measure secured.

On Friday, May 10th, 1867, therefore, Dr. Hoffman embarked for Europe at Pierrepont's Wharf, Brooklyn. The Rev. Dr. Littlejohn and a number of parishioners of Grace Church were assembled to bid him "bon voyage," giving him also the accustomed American "three cheers" on his departure. He was accompanied by Mr. Sheldon of Brooklyn (godfather of his son Samuel V. Hoffman) and by Rev. Elvin K. Smith, principal of St. Mary's Hall, Burlington, Dr. Hoffman's Seminary friend and roommate. These were the only passengers on board. They were carried from the wharf by the tugboat *Virginia Seymour* to the ship *Orient*, which lay at anchor a little below the Battery, ready to sail for Liverpool. "We lost land before we lost the sun," wrote Mr. Smith. "The drapery of some

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rather watery clouds 'curtained his descent' and denied our seeing him at the moment when he sank beneath the horizon. The silvery moon in her first quarter hung overhead, promising a beautiful evening on the sea."

The voyage in the main was uneventful, except as the usual incidents of sea experience gave it variety. A squall occurred on the first Saturday night, unattended by thunder or lightning, but which afforded the unusual spectacle of a fire-ball at each masthead notwithstanding, a phenomenon the captain declared he had never before witnessed under such circumstances. On Sunday at 11 a. m. divine service was said in the cabin by Dr. Hoffman and Mr. Smith, the captain and his family alone being present, the sailors being detained by their duties. Captain Hill of the *Orient* seems to have been a man of interest; "a very pleasant companion," Mr. Smith writes. "He does not believe in sea-serpents or in flying porpoises, but he tells good anecdotes of sharks and gulls, and talks cleverly on a hundred topics. He takes another than the usual view of a sailor's life. He thinks they are well off, better paid than other laborers, having ordinarily only six or eight hours of work a day, housed and fed well, and wanting only that they take care of themselves when on land to make them a comfortable and prosperous class."

Mr. Sheldon seems to have suffered much from the motion of the sea; Dr. Hoffman and Mr. Smith less. The voyage, however, was not wholly smooth; the

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sea at times raged. "Eugene," says Mr. Smith again, "notices that I am spending more time than usual at my scribbling, and asks if I am writing 'Impressions of the Sea'? He guesses shrewdly that it is something watery."

On May 24th, after fourteen days at sea, Dr. Hoffman writes, "About noon we passed a large sun- or jelly-fish, of a dirty reddish brown color, lying on top of the water. It must have been four or five feet in diameter, exclusive of the arms. It made a great commotion in the water when it moved its arms, and reminded one of Victor Hugo's devil-fish."

On June 1st, after a voyage of twenty-two days, land was made, and on the following day (Sunday after Ascension) Dr. Hoffman with his friends landed at Liverpool, every courtesy being shown by the custom-house officers, and without delay they proceeded to their hotel. There occurred on landing an incident which the late Dean loved to relate. It seems that the travellers carried abroad with them a case of bottled cider. The customs official's curiosity was aroused over this, and proceeding to investigate, he was invited to "try a bottle." Opening it, the effervescence which had been accumulating during the voyage sent the liquid fizzing into his face. Throwing his head back to avoid further discomfort, the liberated cider mounted upwards only to fall like a shower upon his whole person, dressed as he happened to be in his "Sunday clothes" and prepared for church. Mr. Sheldon, with a union of humor and courtesy, invited the official to

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“try another bottle.” The courtesy, however, was declined.

“After passing the dock gate,” says Mr. Smith, “everything was utterly un-American,—thoroughly English. The clean streets, the dark walled houses, the unusual names, the British faces, the fine looking police-officers, the substantial buildings, all engaged our attention as we drove to the ‘Adelphi.’” Without delay the travellers went immediately to St. Peter’s Church to give God thanks for their safe voyage.

This church was of especial interest to the travellers, as in it the elder Bishop Doane had begun publicly his English visit twenty-six years before. It is described as a thoroughly Hanoverian building, but “animated with somewhat of the new life of the English Church.” “Three members of the congregation desire to return thanks to Almighty God for safe return from sea,” was the announcement made by the curate, rising from his knees just after the prayer “For all states and conditions of men.” At this service the banns of marriage of more than fifty couples were published after the second lesson. Evening service was attended at the chapel at the Institution for the Blind, where the music was said to be “the most scientific in Liverpool.” The anthem was Boyce’s “Oh, where shall Wisdom be found?” Dr. Hoffman remarked to his friend Mr. Smith on leaving the church, “The anthem was better than a sermon.”

On the following day (Monday, June 3rd), at 7.30 a. m., our travellers went to the Church of St. James

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the Less to make their Communion. This was at the time a mission chapel of St. Martin's in the Fields. It was served by two curates and a small sisterhood, a branch of that of St. Thomas's at Oxford. Later in the day Dr. Hoffman visited the New Exchange. He was much struck with its beauty, (being entirely built of colored marbles,) and with the appropriateness of the inscription which runs along the base of the dome, and which is easily read by all in the rotunda: "O Lord, how manifold are Thy works. In wisdom hast Thou made them all. The earth is full of Thy goodness; so also is the great and wide sea."

After dinner a visit was made to Bakewell, a queer and quaint old town, whose religious monuments are of a very early date. In the churchyard stands a cross like that of Iona. In the porch are over fifty stone coffin-lids, or coped tomb-tops, with a vast variety of crosses carved on them. Outside are three or four stone coffins. The west end is Norman, and the chancel of about A. D. 1400.

Visits were made within the few following days to Chatsworth, to Haddon Hall, and to Dovedale, to see at this last "the stream along which Isaac Walton angled in the days when Cromwell was upheaving everything, and the hills over which Isaac walked and talked to Venator in words whose wisdom and pleantry will never cease to be seasonable and to please." Along this stream our travellers procured a ten-inch trout, which they ordered cooked for their breakfast. On taking leave of Dovedale one of the travellers

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writes, "Farewell, dear dale, that shall ever be in my mind hereafter associated with the name of one of the Church's truest sons and one of the best biographers that ever 'spake of men.' I shall never cast a fly upon thy rambling stream, and not again shall I taste of thy trout as I did this morning; but among my lifelong pleasant memories shall be the simple story of sauntering beside the stream of thy still secluded dale, dear Dove."

Litchfield, consecrated by the memory of St. Chad, was the next spot visited. Here Dr. Hoffman noted with interest the beautiful iron pulpit, the rood screen, the stalls, and the magnificent reredos of colored marble and alabaster, with tiling in the choir representing scenes from St. Chad's life. The Cathedral of Litchfield had especially suffered under the iconoclasm of the Commonwealth. "Nothing," it has been said, "in all the Cathedral that is meant to commemorate man, is so touching as the effigy of the earnest minded Bishop [Hatchet] who, consecrated at the age of three score and ten, on the next morning after he went into his palace converted his carriage into a stone-wagon, and made his coachman a teamster, giving not less than £18,000 sterling of his own means, and with the best that remained of his vigor and influence succeeded in less than ten years in restoring the church to a good degree of its former dignity, and closed his eyes to earth when the first bell of the new chimes had rung out its first note. It was meet to put at the head of his effigy, 'I will not suffer mine eyes to sleep, till I have found out a place for the temple of the Lord.'"

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At Litchfield Dr. Hoffman and Mr. Smith were given seats in the stalls at the Choral Evensong, and received much attention from one of the dignitaries and from the verger, who, taking them into the library, showed them a manuscript copy of Chaucer, 1380 A. D., and of St. Chad's Gospel, about 1200 years old.

Returning to London, our travellers visited, on Friday, June 7th, All Saints', Margaret Street, where, though it was a week day and the service was an early one, nearly one hundred persons were present. A number of sisters of a religious order were in the congregation. Later on, after visiting Covent Garden, the Strand, Fleet Street, Cheapside, and other London haunts already known to Dr. Hoffman, but fresh and new to his companions, a visit was made to the always interesting Tower of London, preceded, however, by a brief stop at All Hallows' Church, Barking, to render homage to the memory of the martyred Archbishop over whose mutilated body the burial service had there been said. While at the Tower our travellers especially noticed the two inscriptions left by Philip Howard, son of the Earl of Arundel, and by Queen Jane. The former "left his name on the fireplace, and something better than his name is there."

The more suffering with Christ in this world,
The more glory with Christ in the next.

Queen Jane is said to have traced in her prison house, with a pin, these words in Latin:

To mortals' common fate thy lot resign;
My lot to-day, to-morrow may be thine.

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Taking water by London Bridge, our travellers visited first St. James's, Southwark, to see the tomb of Bishop Andrews, and then St. Giles's, Cripple Gate, to see the Church in which Cromwell was married and in which Milton's tomb is placed.

Saturday, the 8th of June, Dr. Hoffman notes as the "first fine day since we landed." After delivering letters of introduction to the Bishops of London and Oxford, a drive was taken in Regent and Hyde Parks. The following day (Whitsunday) divine service was attended at Westminster Abbey. Dean Stanley preached the sermon. In the afternoon the Temple Church was visited, and the grave of Goldsmith. Dr. Hoffman was charmed with the service, with the anthem, and with the superb handling of the organ.

Music was always a thing to which Dean Hoffman's soul responded, and his journals are full of allusions to the various musical performances at churches and cathedrals. All Saints', Margaret Street, was again visited on this Whitsunday night, when Dr. Hoffman noted, "the church was filled with an immense congregation, men on one side, women on the other. The sixth service in this church to-day. The clergy wore red stoles, the effect to my eye very good. The music and service the best I have heard yet. The whole congregation joined in the Church service, and *Veni Creator* afterwards. The whole chancel fragrant with colored flowers." Dr. Hoffman also writes, "Afterwards dropped into St. Andrew's, Wells Street. It also was beautifully dressed with flowers. A day of church-

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going and gladness, a beautiful George Herbert day also."

Visits to St. Paul's and Lambeth Palace were matters of course. At the Palace Dr. Hoffman left his letters of introduction to the Primate, who was at the moment absent. On June 13th Dr. Hoffman breakfasted with Sir Henry Holland. Soon after a visit was made to Father Lauder, then incumbent of the Church of St. George in the East. On Friday, the 14th of June, Dr. Hoffman dined by invitation of the Archbishop at Lambeth Palace. The Bishop of Argyle and the Isles, Mrs. Longley, her two daughters, son and wife, with a clergyman whose name is not given, made up the party. "The Archbishop," writes Dr. Hoffman, "was most kind. After the cloth was removed and the ladies had retired, he called me to sit at his right hand and entered very freely into conversation. We rose from table a little after ten, spent an hour in the drawing-room, and left." The Doctor notes his walk home in the moonlight. "It was to me an eventful day,—dining at Lambeth, with all its historical associations, and then such a walk at midnight!"

On the 15th of June a visit was made to Windsor Castle, where, in the Chapel of St. George, Dr. Hoffman stood on the stone which marks the resting-place of the martyred king. At Clewer, near by, Dr. Hoffman had the pleasure of meeting Mr. Carter, the famous warden of its House of Mercy. "The chapel," he writes, "was most beautiful and solemn. Very much impressed with the whole tone and appearance of the

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house. Healthy and good. The very air inspired me with holy thoughts." Here Dr. Hoffman met Sister Harriet of New York (afterwards the Reverend Mother of the American Sisterhood of St. Mary) and a Boston sister who had been at Clewer for some time.

Trinity Sunday Dr. Hoffman spent by invitation at Cuddesdon Palace with the Bishop of Oxford, Dr. Wilberforce. Here he met Archdeacon Randall, Chancellor Massingberd of Lincoln, Canon Woodford of Gloucester (examining chaplain to the Bishop of Oxford), the Bishop of Rochester (Dr. Claughton) with wife and daughter, and Mrs. Randall. Twenty-eight young men were at the palace awaiting ordination on the following day. Dr. Hoffman's description of the ordination service we give in his own words:

"*16th of June, Trinity Sunday.*—Awakened at 6.30 o'clock by the chiming of the bells. Arose and looked out of the window over the sweet green lawn, and saw the red flag with the white cross floating over the grand old church tower. Prayers at 9 in the chapel, the Bishop reading them, and offering collects for the young men about to be ordained, for the clergy of the diocese, for the Catholic Church, etc. Breakfasted and robed for church. I was asked, with Massingberd, to act as chaplain to the Bishop of Rochester. As there were so many to be robed, and there was a lack of stoles, the Bishop of Oxford lent me his. To think of wearing his stole! Sang a Trinity hymn from *Hymns Ancient and Modern* as the procession passed from the west door of the church. The Bishop's

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crozier was carried before him in the procession. It was of carved brass. The church was a fine building, with the tower in the center. The altar had a cross and two candlesticks. The church was dressed with flowers. The surpliced choir sang the (*Ambrosian*) *Te Deum*. The Nicene Creed was from the plain song. Chancellor Massingberd preached a plain sermon on the text, 'Lovest thou Me? Feed My lambs, feed My sheep.' When the act of ordination took place, the Bishop called me to him to lay my hand on the heads of the candidates with the other priests present, and afterwards thanked me for this act of brotherly communion. It was to me a great privilege, and I suppose the first occasion on which an American priest had laid his hand on the heads of twenty English priests. The Bishop kept his seat while ordaining the candidates. It was much more solemn than standing. He stood only during the prayers of the ordination service. After the Holy Communion, in pronouncing benediction he held his crozier in his left hand, it having been handed him by the deacon. After the service we returned to the palace to luncheon. Smith and Sheldon, who had come out from Oxford to attend the services, were invited in, and the latter was introduced as an 'excellent American church-worker.'"

Some further notes of Dr. Hoffman at this time will be found of interest. "Afternoon prayer in the church at 4 p. m. Canon Woodford preached a sermon on 'The preaching of the God-Man.' Then the Bishops, ladies, and others started off for a walk for several miles

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over the beautiful hills. Here I first heard the nightingale, on the palace grounds. Dinner was served at 8. After the cloth was removed, was quite amused with the trepidation of the Bishop of Rochester lest he should be called on to speak. The Bishop of Oxford, after giving as a toast, 'The absent friends for whom each cares most in all parts of the world,' and calling on each in turn to name the part in which he felt most interested, introduced me as the rector of a model parish in the largest diocese of the American Church, and said that I would tell them something of its workings. I was in for it, and had to make the best of it. I simply gave them a narration of Nashotah and Fari-bault, and closed with an anecdote of Bishop Whipple's preaching to slaves in Charleston as an illustration of preaching the Gospel with plainness and directness."

On the 18th of June a visit was made to Dr. Pusey at Christ Church, Oxford, and an interesting conversation took place on various subjects, Dr. Pusey expressing his hope that the Athanasian Creed might be restored to American use, and that the second form in the office of the ordination of priests might be dropped. Dr. Pusey expressed also a decided hostility to the scheme of fraternization with the Swedish Church, basing his opinion on the impossibility of the Swedes having a true episcopate, inasmuch as they possessed no second order (*i. e.*, of priesthood), the persons among the Swedes apparently ordained to that order being ordained only as preachers and not as priests. Dr. Pusey also expressed doubts as to the Pan-Anglican

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conferences, thinking the Church not ripe for such councils, involving as they might the danger of doing too much or too little. Dr. Hoffman remarked the gentleness and courtesy of Dr. Pusey throughout this interview, and he also observed, as he expressed it, that the Doctor "had a keen eye, ready for the fray if necessary." It was a matter of regret to Dr. Hoffman that at this time he missed seeing Dr. Burgon, to whom he had brought letters.

On the 21st of June, after having visited places of lesser interest, a visit was made to Bemerton, where both the old and the new Churches speak of "Holy George Herbert," the poet, pastor, and saint who has given Bemerton its fame. On the west wall of the new church was observed the following inscription in Latin and English: "To God Most High, in Memory of His servant George Herbert, A.M., of the Ancient Race of the Earls of Pembroke, a renowned Poet, a chaste Priest, a good Citizen. Formerly Public Orator in the University of Cambridge, and Rector of this Parish. This Church as a monument of so excellent a man was erected by subscription, Anno Domini 1861." During his various expeditions Dr. Hoffman had an opportunity to compare the churches of the several architects then in vogue, Scott, Street, and Butterfield. "Scott most Anglican, grand and devotional. Street less so, the general effect sacrificed to details. Butterfield worst of all—no grandeur, multiplicity of tawdry details, almost Roman in atmosphere and appearance."

Saturday, June 22nd, was passed at Salisbury, Caris-

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brooke Castle and Winchester soon after being visited, as also the grave of Keble at Hursley. On June 25th our travellers returned to London, where they attended at St. Paul's an anniversary service of the Society for the Propagation of the Gospel, at which the Bishop of Gloucester and Bristol preached, and where the Lord Mayor was present in state "in scarlet cloak and gold chain, with sword and bearer." The Archbishop and other Bishops were present in robes. The following day a visit was made to the House of Lords, by favor of an order from the Archbishop. St. Peter's Day was spent at Canterbury, at a service and commemoration in the chapel of St. Augustine's College. Dr. Hoffman noted this day, June 29th, as the anniversary of his ordination to the diaconate. It was a particular satisfaction to him to have with him at this moment his old friend and fellow ordinand, Mr. Smith.

On July 1st Dr. Hoffman and his companions crossed the Channel at Dover, and arrived at Paris at 6 p. m. Here a call was made on General Dix, and visits were made to the Exposition, the Russian Chapel, Notre Dame, the Louvre, and other places customarily resorted to. On Sunday, July 7th, Dr. Hoffman preached in the American Church of the Holy Trinity. A short run was then made into Switzerland, some hours being spent at the Hospice of St. Bernard, and great delight being felt in contemplating the glories of the Jungfrau, the Matterhorn, etc. Geneva and Zurich were also visited, and on the 14th of August Strassburg was reached; then Baden, Heidelberg, Frankfort

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on the Main, Cologne with its variety of smells, and Aix la Chapelle with its memories of Charlemagne. Brussels was reached on the 28th of August, and its town hall and churches visited; then Waterloo; then Lacken, where divine service was attended at the English church. Nothing significant attended this brief experience on the Continent. Geographical details and the usual sights summed it up. On September 2nd the return was made to England, where on the 5th of September Dr. Hoffman attended the obsequies of his old and valued friend Dr. Hodges, the famous composer and organist, who was interred at Stanton Drew, nine miles from Bristol. On September 8th St. Alban's, High Holborn, was visited, and at St. Paul's in the afternoon of that day our travellers had the satisfaction of hearing the distinguished Canon Melville preach. Two thousand people were present, but it was noted that one quarter of the congregation left after the anthem had been sung and before the sermon was preached. Thus even the eloquence of a Melville could not compel the multitude. On September 10th a visit was made to Eton College, where Dr. Hoffman was much interested in the "grand chapel," the halls, the library, the playground, and the eight hundred boys of that great and famous school. Ely Cathedral was the next objective point of the travellers; then Peterborough, then Lincoln, then York, then Durham. The Cathedral of Durham, with its impressive Norman nave, and its tombs of St. Cuthbert and of the Venerable Bede, called out the religious veneration of the

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travellers. Liverpool was reached on September 17th, and on the 21st passage was taken for America on the *Scotia*, Captain Judkins commanding. On October 2nd the journey of return was happily ended by a safe arrival in New York, and the hearts of our travellers were gratefully raised to God in the words which finish Dr. Hoffman's journal, "*Laus Deo.*"

XIV

ST. MARK'S, PHILADELPHIA

NOTWITHSTANDING the late Dean's ceaseless pressure of responsibility from the beginning of his ministry, notwithstanding the activities of every kind in the parishes he served, at the Seminary, in the General Conventions, in the great societies of the Church, and in those of the city of his birth, the providence of God yet after all accorded him a certain serenity of environment for which so active a man might well be grateful.

Elizabeth, Burlington, Brooklyn, Philadelphia, and at last the peaceful close of Chelsea Square,—each had its note of relative quiet. No one of these local environments could be said to devour a man as New York City in general does. With the exception of the Seminary and other seats of learning and religion, New York seems to have no harbors of quiet and silence for its harried and restless population. Even Brooklyn, close as it is to the old New York, (and now a borough of the greater city,) has its serenity relatively to Manhattan. Its quiet "Heights" may well be envied by the denizen of Manhattan who loves his home, its domesticities, and its rest. Only frivolous natures scoff at what they call the "slowness" of life in places other than Manhattan. The deeper natures never mock at the normal and natural.

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Philadelphia has always had something of the meditative and restrained character and qualities of its Quaker founders. Its people speak in low voices, dress in quiet colors, measure their words, and have a general sense of the true values of human life. Life does not devour one in Philadelphia. There is time to read, time to think, time to be polite, and a general acceptance of the quieter phases of human existence.

There used to be a saying that to a stranger coming to Philadelphia to live there always awaited a certain experience. In his first year he "would not like" Philadelphia; in his second he would "begin to like it"; in his third he would "like it very much"; and in his fourth he would "desire to live nowhere else." To those who know Philadelphia by experience there seems some truth in this saying. Philadelphia socially is human, simple, well bred; loving old names, old associations, old families, old customs, old possessions,—so loving these things as to seem incrustated with devotion to antiquity; exclusive in a certain very marked way; aristocratic in so great a degree as to seem to scorn socially most places not itself and most ideals not its own.

The conservatism of Philadelphia is indeed very marked. Its patrician feeling is very pronounced, its demand for good breeding and good manners is in a way very exacting; but underneath these characteristics there is a spirit most simple, most human, most brotherly, and there is a spirit of receptivity for anything or any personality worthy of its recognition.

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Underneath its restrained words and manners there is a capacity for deep feeling and enthusiasm which can only be known to those who know Philadelphia in its deepest heart. To this most interesting field Dr. Hoffman is now called.

Though St. Mark's is as much a settled feature of Philadelphia life to-day as its more venerable parishes, its history dates no earlier than 1847. On June 28th of that year several gentlemen met at the house of Mr. George Zantzinger to organize a vestry. They elected the following well known and representative citizens: Prof. Henry Reed of St. Peter's Church, and of the University of Pennsylvania, James Coxe of St. James's, William Musgrave of St. Stephen's, Richard Lardner of Christ Church, S. Wilmer Canwell of the Church of the Epiphany, Richard Montgomery of Christ Church, James Farnum of St. Stephen's, John R. Wilmer of St. Luke's, Ellis Yarnell of St. James's, George Zantzinger of St. Luke's, Dr. Charles Carter of St. Luke's, and George Helmuth of St. James's.

Messrs. Lardner and Yarnell with Dr. Carter found themselves unable to serve, and Mr. Montgomery was abroad. It was resolved at this meeting that the title of the corporation should be "The Rector, Church Wardens, and Vestrymen of St. Mark's Church in the city of Philadelphia." At a meeting of the vestry, held February, 1848, a committee reported that they had purchased a lot on the north side of Locust Street, west of what is now 16th Street,—two hundred feet on Locust Street, and about one hundred feet in depth.

ST. MARK'S, PHILADELPHIA

Plans for a church building were presented from the Ecclesiological Society of London, and with some modifications adapting them to our climate (suggested by Mr. John Notman, architect, of Philadelphia) were adopted. Mr. Notman was employed to erect the church and the first story of its tower for the sum of \$30,000. The cornerstone was laid on St. Mark's Day by the Right Rev. Alonzo Potter, D.D., Bishop of the Diocese.

In January, 1849, the first rector, Rev. J. B. B. Wilmer, D.D., of Virginia, afterwards Bishop of Louisiana, was elected. In April, 1849, a contract was made with Mr. John Notman to erect a school-house on the west end of the lot for \$3500. In October, 1849, (20th Sunday after Trinity,) the church was first opened for divine service, and shortly after the daily service was established. In January, 1850, the parish school was opened, and on May 2nd, 1850, (Tuesday in Whitsun week,) the church was consecrated by the Bishop of the Diocese.

In October, 1861, Dr. Wilmer resigned his rectorship, returned to the South, and became a chaplain in the Confederate Army, and eventually succeeded Bishop Polk as Bishop of Louisiana. In October, 1862, Rev. E. A. Washburn, D.D., of St. John's Church, Stamford, Connecticut, was elected rector and entered upon his duties. In 1865 Dr. Washburn's election to the rectorship of Calvary Church, New York, led to his retirement from St. Mark's. Rev. Walter Mitchell, of St. John's, Stamford, Connecticut, was then elected to

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the rectorship, and was instituted into it on Quinquagesima Sunday, 1866.

In 1866 a Caen stone altar was erected in the chancel, and the ceiling decorated in the polychromatic coloring much in favor in those days. In October, 1866, a surpliced choir was organized. The cost of the choir at that time was \$3500 per annum.

In July, 1868, Mr. Mitchell resigned the rectorship, and the Rev. William Crosswell Doane, now Bishop of Albany, was chosen to succeed him, but declined. On April 1st, 1869, the Rev. Eugene A. Hoffman, D.D., having been elected to the vacant post, entered upon the rectorship.

This resumé of the history of the parish affords a background against which we may now see the figure of the new rector, whose rule lasted for ten years, and whose rectorship became signalized by many important advances in the life and work of the parish. He entered into the labors not only of his distinguished predecessors, but of a galaxy of choice young spirits who had heretofore been associated with the parish as its curates. The most notable among these were the Rev. Horatio Southgate, afterwards Bishop at Constantinople; Rev. Milo Mahan, later the great and gifted Professor of Ecclesiastical History in the General Theological Seminary; Rev. Morgan Dix, now happily ruling Trinity Church, New York, as its illustrious rector, venerated and respected throughout the whole religious world; the Rev. J. M. Robins, for many years later the venerated and capable head of the

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Episcopal Academy of Philadelphia; and the Rev. J. D. Newlin, a most gentle and beautiful spirit, afterwards rector of the Church of the Incarnation of Philadelphia. Other names at a later period adorned the list of the assistant ministers of the parish, and among these was that of the Rev. J. Henry Watson, who became the son-in-law of Dr. Hoffman.

To a very glorious parochial inheritance, therefore, Dr. Hoffman had come. It was to be his last parochial experience, and it afforded a fitting close to a pastoral career of zeal, integrity, and faithfulness to convictions. St. Mark's was, as things then went, an almost ideal pastoral charge. The church building was most beautiful even then. It is more magnificent now in size and equipment. Its traditions, brief as they had been, were in the main of the kind most grateful to Dr. Hoffman's principles and tastes.

Almost every great name in Philadelphia's public and social life was to be found in the personnel of the parish. Every noble interest in life in one way or another was represented in it. It had its jurists, its great medical men, its university professors, its men distinguished in every department of life, its great ladies, its social charm and fullness, its eminences in every way. It had a heart also for the poor and the unfortunate, and a place and a care for the humble no less than the great.

The letter which summoned Dr. Hoffman to St. Mark's was the following:

ST. MARK'S, PHILADELPHIA

PHILADELPHIA, 1215 Walnut Street.
January 23rd, 1869.

My dear Sir :

I have the honor and pleasure to inform you that at a meeting of the Vestry of St. Mark's Church at this city it was unanimously resolved to request you to accept the position of Rector of that Church.

Trusting to hear from you at your convenience, I remain,
Very respectfully yours,

(Signed) WILLIAM PEPPER,
Sec'y of Vestry.

REV. E. A. HOFFMAN, D.D.

Dr. Hoffman entered into residence April 1st, 1869. A house (1620 Spruce Street) was purchased for a rectory. On May 1st the rector was instituted by the Bishop of the Diocese, the Right Rev. Dr. Stevens.

The condition of things theologically in Philadelphia at the beginning of Dr. Hoffman's ministry is graphically described in the following words, kindly written by the last surviving vestryman of Dr. Hoffman's regime, Samuel Wagner, Esq., of Philadelphia.

"The state of church feeling in Philadelphia generally when Dr. Hoffman came to St. Mark's was extremely conservative. The Bishop and the majority of the Diocesan Convention were Low Churchmen, and St. Mark's stood for much more than the churchmanship around it. It originated in the effort of a group of earnest men, who were determined to bring into this country some fruits of the Oxford Movement, and to build a church for the purpose in which there should be 'sermons in stones' and in which right,

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churchly views should find expression. It was at the time when good Dr. Neale was working so hard in the organization and direction of the Ecclesiological Society, and the plans for the church building, with the details, were obtained by correspondence with that society. To do all this at such a time, and in the evangelical atmosphere of Philadelphia, was no light undertaking; and although you are probably familiar with it all, I mention it to explain why it was that St. Mark's was always regarded as 'High Church' in Philadelphia. Now, in this condition of affairs, what Dr. Hoffman did was of incalculable advantage. He brought St. Mark's into line with what he conceived to be the best churchmanship of the day, both as to theology and ceremonial. The standard he aimed to adopt was, I think, that of Trinity Church, New York, as established by Dr. Dix, who in early life had himself been a curate at St. Mark's. The movement towards better churchmanship was growing throughout the country, but had not made much impression in quiet, old-fashioned Philadelphia. But, such as the movement was, St. Mark's was in the van, and held that place, I think, during Dr. Hoffman's rectorship. I regard his administration, therefore, as one of progression onward and upward towards better things. Whether in theology and ceremonial he wished and meant it to be so, I now feel quite sure; but I always liked to think he did, and that, being broad-minded and far-sighted, he acted upon the principle *festina lente*, knowing that the movement was a healthy one.



St. Mark's Church, Philadelphia

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Certainly St. Mark's did advance, slowly, perhaps, but steadily, during his administration. When he left us we called Dr. De Koven, and the choice seemed natural."

From the start the new rectorship was characterized by Dr. Hoffman's accustomed fullness on both its spiritual and administrative lines. The daily services and the weekly communions were matters of course. The parish card for Advent, 1870, indicates the general working system in the parish, and is here given.

ST. MARK'S CHURCH.

Sundays.

- 8 a. m.—Holy Communion. Seats free.
10½ a. m.—Morning Service and Holy Communion.
4 p. m.—Evening Prayer and Sermon.
Catechizing the first Sunday in each month.
7½ p. m.—Evening Prayer and Sermon. Seats free.
N. B.—These hours will be changed in the summer.

Holy Days.

(Christmas, Circumcision, Epiphany, Ash Wednesday, Good Friday, Ascension, All Saints', and Thanksgiving.)

- 10½ a. m.—Morning Service and Communion.

Saints' Days.

(Holy Week, and during the Octaves of the Great Festivals.)

- 8½ a. m.—Morning Prayer and Holy Communion.

Daily.

- 8½ a. m.—Morning Prayer.
5 p. m.—(October to Easter) Evening Prayer.
6 p. m.—(Easter to October) Evening Prayer.

Sunday Schools and Bible Classes—9 a. m. and 2½ p. m.

Parish School—8½ to 11½ a. m. and 2 to 4 p. m.

Free Scholarship, \$10 per annum.

Night School for Boys—Daily, 7 to 9 p. m.

Industrial School for Girls—Saturdays, 10 a. m to 12 m.

Mothers' Meeting—Fridays, 7 to 9 p. m.

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Dorcas Society (Advent to Lent)—Fridays, 9 a. m. to 1 p. m.
Ladies' Missionary Society (to provide clothing for the families of Missionaries)—Fridays in Lent.

Indian Hope Association—All Saints', SS. Philip and James's Days.

St. Mark's Mission Association—Monday evenings.

A committee also receives orders and distributes work on Wednesdays
from 12 m. to 2 p. m.

Clergy.

REV. E. A. HOFFMAN, D.D., Rector, 1620 Spruce Street.

REV. R. E. DENNISON, Assistant, 228 South Broad Street.

REV. F. D. CANFIELD, Assistant, 725 South Sixteenth Street.

The rector's care for the almsgiving of his parish was equally notable with the provision he made for its spiritual life. The reverse of the card above given indicates this, as follows:

Offerings.

“Concerning the collection, so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.”—I Cor. xvi, 1, 2.

On the first Sunday of each month, for the Poor of the Parish.

On the third Sunday of each month, for the following objects:

December, Feeble Churches.

January, Missions—Diocesan, Domestic, and Foreign.

February, Freedmen's Commission.

March, Advancement Society.

April, Church Book Society.

May, Parish School.

June, Theological Education.

July, Tract Societies.

September, Education of Daughters of the Clergy.

October, Sunday-school.

November, Parish Mission.

Other Sundays, unless special notice is given, for Parochial Purposes.

Christmas Day, Disabled Clergymen.

Whitsun Day, Bible and Prayer Book Societies.

Good Friday, Conversion of the Jews.

Thanksgiving Day, Episcopal Hospital.

Saints' Days, St. Mark's Bell Fund.

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In January of his first year a mission room was opened in the Kater Building, Shippen Street, below 16th. Here divine service was celebrated every Sunday morning at ten-thirty. A Sunday-school was held at half-past two. Divine service was said, followed by a lecture, on Wednesday evenings, and the mission room was opened on four evenings of the week as a reading-room and library for men, and on Saturdays for boys. Rev. Francis D. Canfield was put in charge of this work. Under the advice of the rector a parochial society was organized in February of 1870, by the ladies of the congregation, for the purpose of providing work for poor women. The parish school, organized not many years before, still continued its work. A burial society was also organized, to enable persons by small monthly payments to secure for themselves and their families Christian burial.

The choir also received the rector's careful oversight, and was governed by a series of rules laid down in a "Memorandum of Agreement" between the members of the choir and the corporation, providing for the attendance of its members on all Sundays from October to May; at the morning service on specified high festivals occurring during the week, and on certain anniversaries; on days appointed by the ecclesiastical or civil authority, certain Fridays in Lent, at the daily evening prayers, and at a certain number of rehearsals. Members of the choir were required to perform all their duties "in a faithful, reverent, and devout manner, to the satisfaction of the rector and choirmaster."

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Perhaps the most notable and salient feature of the new rectorship was the inauguration in 1871 of the famous "Working Men's Club and Institute."

Such organizations had already existed in England, but that at St. Mark's was the first experiment of its kind made in the American Church, and its results have been very wide reaching, developing throughout the whole Church a notable interest in the men of the working class.

The "Episcopal Church," as we say in America, is simply the perpetuation of the Church of England in the American States, formerly the British Colonies. It had inherited the dignity and prestige which must always belong to a Church rooted in antiquity, famous in history, and marked by splendid associations of various kinds.

As a State Church, the Church of the kings, nobles, gentry, and people of a great nation for over a thousand years, it brought with it to America a majesty of age, a dignity of position, a liturgical charm, a religious fitness in various ways, which made it especially acceptable to the highest type of mind and taste. Its conservatism, its decorum, its stately order, its noble relatedness to what is highest in tradition and best in public manners, made it necessarily a Church to which would gravitate the more stately and the graver classes,—the classes accustomed to quiet, order, decorum, and dignity. Hence the Episcopal Church has been thought the Church preëminently of the aristocratic class. In a new country, however, where the ecclesi-

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astical rights and privileges of the poor have not been safeguarded by tradition and by the endowments which abroad make the venerable Churches of Great Britain and of the Continent the common possession of all classes, the support of the Episcopal Church came to depend exclusively upon the persons who either inherited or, as the phrase goes, "preferred" it. The relation of the poor and uneducated to such a Church as the Church of England in the Colonies would depend, as in England, either upon loyalty to the State principle of "conformity," or upon the helpfulness of such Church to their souls' needs, upon its adaptability to their wants, and upon its answering to the whole content of their nature.

The Episcopal Church for a long time after the Revolutionary War represented only the state of things existing under the Hanover era. The Church, even in England, had lost a large proportion of its poor, because it had ceased to meet their souls' needs. Its decorum, its decency, and its quietness adapted it indeed still to the conventional tastes of the aristocracy. It had no flexibility, however. Indeed, it did not seem to care for any. It is possible it may have reconciled itself to having become a class Church or religion. It is stated that even our own Bishop White doubted whether the Episcopal Church could ever become the Church of the people. Patriarchal and beautiful as his memory is, and great as his virtue and wisdom were, he never seemed to have had missionary enthusiasm, and more or less had settled down into an episcopate

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over a select communion. Happily the Evangelical and Oxford Movements put an end to all that kind of feeling. Mr. Wesley and his followers among the miners and artisans of England, and the Tractarians among the poor of Leeds and London, gave a new spirit to the Church and a new complexion to her estimate of herself. The earnest Churchmen of Philadelphia had in their turn and time come to realize that a Church of a mere class cannot be the Church of Jesus Christ; that a congregation or parish of merely rich and well-to-do people is a scandal; and that the note of universality must belong to any flock of Christ, great or small, doing the real work of His Church in this world. Therefore interest in the poor became inevitable, and interest in the workingman particularly imperative. Men, as a class, are always tempted to irreligion, because their lives are spent necessarily in worldly and temporal activities; the noise and strain and tumult of life hush the voice of God in the soul. Work and care and family anxieties leave in most men's hearts and lives but little room for the feeling and employments of religion. And yet without religion every man's life is a vacant thing; restless and aimless, without height or depth; a mere phase of passing existence, which comes and goes. The vision of immortality, the sense of God in the present, and of the friendship of God at all moments of life, the realized companionship of angels and of the dead,—all these are necessary to lift up life to that plane of "admiration, hope, and love" where alone man is truly

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alive. It was a happy thought, then, which dictated the founding of St. Mark's Working Men's Club. It gathered men of all classes around the Church, to renew or to create in them interest in it. It brought to the workingmen the brotherly kindness and interest of men of other classes,—professional men, men of leisure, and even of fashion,—and so broadened, enriched, and sweetened their lives and manners. And, on the other hand, contact with the better kind of workingmen did much for the men of fashion and of leisure who met them in the intercourse of the Working Men's Club.

The writer well remembers the remark of a young lawyer and man of fashion, made to him in Philadelphia a score of years ago, in relation to this very organization we are writing of. "Do you know," said he, "I find more pleasure in meeting and knowing many of these workingmen, than in meeting and knowing men of my own set?"

The remark was not a surprising one. The better type of workingman is clean, wholesome, natural, strong, and direct. He has not been sophisticated into polite hypocrisy, nor is he spoiled by too much toning down. "Nature never trims hedges," Dr. Holland used to say. There is always a wholesome quality in a perfectly natural and unspoiled man which quickens the pulses of people about him; there is a manliness, a sense of truth to things as they are, a comradeship, an unselfishness, a quiet human sympathy wherever human sympathy is needed, which one finds more often among

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the uneducated than among the educated. Jean Paul Richter says, "Coarse linen keeps you warmer than fine." There is a full-bloodedness of human nature (the nature we all are born to, and which we like underneath all,) which stands over very attractively against the anæmic coldness and thinness of the conventionally polished and civilized person.

The impulse leading to the formation of St. Mark's Working Men's Club was a visit to England of some young laymen of the parish, who while there studied the whole subject of such organizations, and on their return, securing the zealous coöperation of the rector, Dr. Hoffman, proceeded to the organization of the first such club in the American Church. Its early years were full of the fine enthusiasm such association naturally begot. "It was fine laymen's work, and we were all very enthusiastic about it," one of the founders writes. It still does good work at St. Mark's, though time and circumstances make it to-day less exceptional and prominent as a feature of the parish than it was in the years gone by. The American workingman of to-day also is not quite what he was then. He was for the most part, in those days, distinctly American in blood, tradition, and feeling. To-day he is largely a foreigner, of different blood, different traditions, and without the precise qualities which made the old-fashioned American artisan so wholesome and interesting a man. He is harder to reach to-day than he was then. The air is full of new ideas and interests to him. It is not surprising, therefore, that the first days of St.

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Mark's Working Men's Club were in a sense its best days.

At the inception of the Club and Institute, rooms were prepared for its use over the Kater Market, in Bainbridge Street, on the 20th of December. In the first year of its institution it had 150 members, and two years later its membership had grown to 500, and it was necessary to make new arrangements for its accommodation. An appeal was therefore put out, signed by Messrs. Samuel Wagner, Jr., Charles Davis Clark, Ernest Zantzinger, H. Dumont Wagner, and William P. Pepper, asking for funds for the erection of "a large building to enable the work of the Club and Institute to be done properly and efficiently in various branches." It was proposed, also, to erect a plain but substantial building as a free chapel, which should adjoin the new building on the northwest corner of 17th and Bainbridge Streets, where a lot had been procured. The scope of the work of this famous Club and Institute may be gathered from the letter of the Bishop of the Diocese, signed also by a number of the rectors of the city, commending the project just mentioned.

St. Mark's Working Men's Club and Institute is so peculiar in its character that I beg to add a few words to the appeal of the committee. Its object is to embrace, under one organization, all the means of intellectual and moral culture for the improvement of workingmen. It is the first one of the kind in the United States, though several have since been started in this city,—all more or less modelled on clubs of the same character which have been so successful in England. It has

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a library of over 1000 volumes, a reading-room, a recreation-room; a beneficial society for the assistance of members and their families; a building and loan association, which is also utilized as a savings-bank; a coal club, to secure fuel at low and uniform rates; an employment bureau, to get situations for the men; literary and musical entertainments; night schools, in which, beside elementary studies, instruction is given in bookkeeping and accounts, mechanical and free-hand drawing, mathematics and mechanics, as applied to the trades; and a Bible class every Sunday. This brief outline conveys, though imperfectly, an idea of the nature and amount of the work of this institution. It is a plain, commonsense way of making the world see that our holy religion is a living, practical benevolence. The whole effort thus far has been a decided success. As a consequence of this, larger and better accommodations are needed, and especially is there required, in connection with the new building, a free chapel for the members and their families. This is an important feature of the plan proposed by the building committee, and cannot but commend itself to all reflecting minds. To those who wish to diffuse among the working classes a healthful stimulus to self-help and self-culture,—to those who seek to draw young men away from evil influences, and surround them with good ones,—to those who wish to hold out the hand of Christian brotherhood to the sons of toil, and inspire in them hopefulness and true manliness,—and, above all, to those who desire to see these men brought under the benign influence of our holy religion,—to all these I most earnestly commend this admirable institution. It meets so many wants, it touches and blesses the workmen at so many points, and it appeals to such varying sympathies and tastes, that I cannot but hope the appeal of the committee will meet with a large-hearted and liberal response.

WM. BACON STEVENS,

Bishop of the Diocese of Pennsylvania.

PHILADELPHIA, Jan'y 31st, 1874.

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The undersigned heartily concur in the above letter.

E. A. HOFFMAN.

WM. RUDDER.

THOS. A. JAGGER.

JOSEPH D. NEWLIN.

THOS. F. DAVIES.

ED. A. FOGGO.

HENRY J. MORTON.

J. ANDREWS HARRIS.

C. GEORGE CURRIE.

THEODORE M. RILEY.

BENJAMIN WATSON.

Among other organizations of the parish worthy of mention in connection with Dr. Hoffman's rectorship was the Altar Society, the objects of which were:

I. To care for the altar furniture, vestments of the clergy, and chancel of St. Mark's Church, and other fitnesses of the chancel which belong to the due and reverent performance of divine service.

II. To assist other churches in making suitable provision for the worship of the sanctuary.

This admirable society still exists, and is perhaps the most efficient and valuable of its kind in the American Church. It has of late become especially a school of exquisite embroidery, and many churches throughout the length and breadth of the land have been enriched and beautified by its artistic and beneficent work. It has largely opened out to those women of the Church generally who have eyes to see, a sphere of usefulness in dignifying and beautifying the House of God which is invaluable to themselves no less than to the churches benefited by their work. Idleness is one of the most fatal of all habits to a woman as to a man; and as leisured classes of women and leisured persons increase, an admirable school of industry has opened out, through just such work as that of St. Mark's

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Altar Society, for the employment of time and skill and for the enlistment of interest in preparing beautiful things for the House of God. Parish churches can indeed "get on" without much in the way of ecclesiastical embroidery or needlework; they can "get on" without altar cloths, and chalice veils, and lectern and pulpit hangings, and magnificent embroidered stoles, to say nothing of greater things. But in the meantime, where there are none of these things, hands have been unemployed that might have been well employed; hours have been lost which might have been made beneficial; interests have been lost to personal sentiments of piety which make the absence of many of these things distinctly a deprivation. When one sees or handles silken chalice veils and burses made four or five hundred years ago by hands now still for centuries, when one thinks of what pious prayers for the living and the departed may have been interwoven with the threads of gold which have made beautiful those ancient decorations, one very much wishes that, instead of wasting money and time on mere vanities of personal adornment, women of leisure throughout the Church might to-day in every parish emulate the pious women of old in preparing for the House of God—as memorials perhaps of their dead, or as thanksgiving offerings for loved persons and things in life—those almost innumerable varieties of embroidered appointments which the humblest village church is capable of; such as altar cloths, hangings for all the different seasons, silken chalice veils and burses for the different

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seasons, stoles likewise appropriate to the order of the ecclesiastical year, rugs of embroidery to be laid upon the steps of the altar, and dossals to be hung back of the altar. All these afford almost inexhaustible opportunities for beautiful and religious industry, for pious memorial gifts, and for thanksgiving offerings, to which people as yet are largely blind.

St. Mark's Altar Society to-day more than ever gives the hint of what may be done in all these directions, and affords a noble example of womanly industry devoted to the most beautiful ends.

Dr. Hoffman's relation to the gift of a peal of bells to St. Mary's, Burlington, may have interested him in a similar project in connection with St. Mark's, for on Sunday, June 25th, 1876, a chime of four bells (half of a set of eight) were placed in the tower and first used for service. In May, 1878, the four additional bells were added.

The hanging of the bells led to a singular episode. Not long after they had been placed, a complaint was entered against their use by Mr. George L. Harrison and others. An application was made to the courts for an injunction to restrain the ringing of the chimes on the ground that their sounds were a nuisance. The complaint more formally is thus summed up by Judge Hare, who gave the judicial opinion in the case:

On the part of the complainants it is avowed that the defendants (the Rector, Church Wardens, and Vestry of St. Mark's Church) have caused four large bells to be hung in the church tower of St. Mark's at a distance of not more than

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twenty yards from the houses on the opposite side of Locust Street, and nearly on a level with the roofs; that the tower is in the immediate vicinity of the complainants' residences, and that the bells are rung at various times during the week and on Sunday, and produce a sound which is so overpowering as to cause not only annoyance but serious injury to the complainants; that they are all much disturbed, and that in the case of some of them, who are invalids, needful repose has been broken and acute attacks of nervous pain been brought on or aggravated by the discordance and volume of the sound, while others of them have suffered in the persons of their parents, wives, or children. These statements are sustained and corroborated by the testimony of physicians of high standing, who concur in saying that such effects may naturally arise from such a cause, and Dr. Da Costa and Dr. Mitchell add that they know from observations made in the course of their own practice that the sound of St. Mark's bells has been at times, during illness, a source not only of suffering but of danger. It is alleged, on the other hand, by the defendants, that bell-ringing and the chiming of bells date from a remote period in the Christian Church; that they have been received with general favor and acceptance, and that it would be difficult to find any great poet, from Dante down to our own times, whose verse does not bear witness to this truth; that the sounds so much complained of are not a mere accidental accompaniment, but have from association become an integral part of the celebration of the Sunday, which brings an opportunity for rest to all, and that the Court should be slow to believe that a custom hallowed by the observance and sanctioned by the assent of successive generations of worshippers can be injurious; and that in fact, in the present case, as will be apparent on examining the testimony, if some persons inveigh against the bells which give occasion for this suit, other and not less numerous voices are raised in their behalf.

The Court took the position that the inquiry was not so much one of law as of fact. The case was considered under two heads:

I. Is the injury complained of real, and do the complainants suffer from the cause alleged?

II. If the answer to this inquiry is in favor of the bill, are the defendants entitled to continue the ringing, notwithstanding the suffering which it may produce?

Witnesses of course were summoned, and their testimony, as usual, was divergent. The witnesses from Walnut Street and from Erety Street, near by, seemed not to have been disturbed by vibration of sound. The inhabitants of Locust Street between 16th and 17th Streets, however, averred that their houses, rising nearly to the level of the belfry, were exposed to the full force of the waves of sound which pour forth from its windows and which pass over the humbler roofs in Erety Street.

On the first section of the case the Court ruled:

We are unable to avoid the conclusion, after an examination of the testimony on both sides, that the sound of these bells does cause annoyance and suffering which is not merely imaginary, or felt only by the hypersensitive, but is real and substantial, and extends to several classes of persons,—the very young, the aged, the sick, and those who, though not invalids, have somewhat declined from the fortunate condition of robust health, who are found in all places and among all conditions of life, and whose rights in all neighborhoods the law sedulously guards. The remaining inquiry is whether, regarding the defendants' acts as prejudicial, they are done in pursuance of a right that cannot be questioned or restrained.

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It is clear that rights which others share should be exercised with a due regard for their interest. A man may do ordinarily what he will with his ground, but he has no such dominion over the streams that pass through or the air that floats over it. The air and water are so far common property that no one can be entitled to do that which will render them a source of injury or unfit for the general use. As the atmosphere cannot rightfully be infected with noxious smells or exhalations, so it should not be caused to vibrate in a way that will wound the not less delicate sense of hearing. Light may be shut out and odors measurably excluded, but sound is all pervading.

What, then! it may be asked; is bell-ringing forbidden? The answer is, Certainly not, unless the circumstances require it. It does not, as I suppose, enter into the imagination of any man, and certainly cannot be the purpose of a court, to suppress the chimes which, properly attuned and regulated, are a melodious and grateful form of sacred music. Sunday, as observed by the English-speaking races, teaches in the street as well as in the church, and the church bells should lend grace and gladness to a lesson that might otherwise seem too austere. But while bell-ringing may be a fruitful source of good, it may also be practiced in a way to produce injurious consequences. The situation of the bell is of little moment if, like that of Calvary Church in Locust below 16th Street, it is only sounded six times in a minute; but if the strokes are to be multiplied until they reach ninety per minute, as in the case in hand, the bells should be hung in some open square or place, or high above the roofs of the adjacent dwellings, so that the notes may be softened and modulated as they descend. Such are the bell-fries of the Gothic cathedrals, and such the Italian campaniles.

If these precautions are not observed, the vibrations may be intense near at hand and yet inaudible at a short distance. Accordingly, while numerous and credible witnesses affirm that the chiming of St. Mark's bells "is distressing" and "intoler-

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able" in Locust Street, we learn from the defendants' affidavits that the sound cannot be heard at 1620 Spruce Street, "unless one listens for it." The explanation of this seeming discrepancy is that the houses on the south side of Spruce Street are screened from the sound by the intervening buildings, as they would be in shadow if a calcium light were substituted for the bells. In other words, it is because the force of the impact is spent on the complainants' dwellings that persons who live in the next street are not disturbed. The conclusion to which we are brought by a review of the testimony is that from the level at which the bells of St. Mark's are hung, and from their proximity to the surrounding buildings,—and it may be from other circumstances which are not accurately known or determined,—they cannot be chimed or rung without causing an annoyance to the dwellers in the neighborhood, which, in the case of some of them who stand most in need of care, amounts to a serious injury and should consequently be abated by an injunction. Whether the prohibition shall be absolute will depend upon circumstances. It is no part of our design to impose any restraint on the defendants that is not essential to protect the complainants, and if a mode of chiming can be devised that will not be attended with injurious consequences, we shall be glad to sanction it by a decree. We moreover earnestly desire not to hinder such moderate tolling or ringing on Sunday, before morning and evening service, as may be satisfactory to both parties, and trust that counsel will come to some arrangement by which this will be accomplished.

The following is the decree of the Court:

HARRISON *et al.* vs. ST. MARK'S CHURCH.—And now, this 24th day of February, A. D. 1877, this cause came on to be heard on a motion for a special injunction, and was argued by counsel. Whereupon, in consideration thereof, it is ordered and decreed that upon security being entered in the sum of

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\$1000, an injunction issue restraining the defendants from ringing the bells of St. Mark's Church, or otherwise using the same so as to cause a nuisance or annoyance, by sound or noise, to the complainants, or any of them, within their respective houses.

This episode created, of course, much talk, and led to some distortion of facts by the time it reached other cities. This is manifest from what we may read between the lines in the following communication from Dr. Hoffman to the editor of the *New York Times*, dated February 27th, 1877, three days after the decree had been given.

To the Editor of the New York Times:

Will you do me the favor to allow me a brief space in your widely circulated paper to correct an error, in your issue of the 25th inst., in reference to the bells of St. Mark's Church, Philadelphia. Your correspondent states that "the ringing of the chimes at the hours set for ordinary service did not so much annoy the denizens of that locality as did the fact that in the early morning, about 5 o'clock, a monotonous clanging announced that early morning service would begin." The facts are that the bells of St. Mark's have never been rung at 5 o'clock in the morning, nor is there any occasion for ringing them at that early hour. They were rung for a few minutes before seven o'clock on Sunday mornings only, for a service which is held at that hour; but this was discontinued some months since, as I was informed that it annoyed some of the neighbors. The only other times at which they were rung were those which are usual in other churches here and elsewhere, viz.: on Sundays for half an hour more or less continuously before the services at 10.30 a. m. and 4 p. m., and 7.30 p. m. when there is evening service, and for ten minutes before the daily prayers at 9 a. m. and 5 p. m.

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The injunction which was granted on Saturday last against the ringing of St. Mark's bells is the first time in the history of Christendom that a church has been enjoined for availing itself of its ancient and time-honored custom of announcing its services by the ringing of bells. There was not a particle of evidence to show that the sound of the bells enjoined differed in any way, or that they were hung lower, or even rung more frequently, than those of many churches in this and other cities. And if this decision is to stand as the law of the Commonwealth, it will only be necessary, hereafter, for some nervous or evil-disposed neighbor to swear that he is annoyed to silence the bell of any church in the State. The authorities of St. Mark's Church, believing that this injunction is an invasion of their legal rights, if not the beginning of a crusade against all church bells, have, under the advice of counsel, taken an appeal to the Supreme Court against it.

E. A. HOFFMAN,

Rector of St. Mark's Church.

PHILADELPHIA, Tuesday, Feb. 27th, 1877.

The appeal thus declared resulted in a decree issued in January, 1878, allowing the bells to be rung not only for the three usual services on Sunday, but for a few moments on Washington's Birthday, the Fourth of July, Christmas Day, the Feast of the Circumcision, the Epiphany, Ascension Day, All Saints', and on Ash Wednesday, Good Friday, and Thanksgiving Days, also at weddings and funerals.

The question, perhaps, in the whole case would simply be that of the height at which bells should be hung. It must be said, however, that Philadelphia as a whole did not take very seriously the complaint made against the chimes of St. Mark's. It was thought that,

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in some cases at least, pique on the part of newly rich persons, not then accepted in the social circles of St. Mark's, had much to do with it. Possibly ecclesiastical prejudice had something to do with it also, and it was quite generally thought that had the church been St. Luke's instead of St. Mark's no complaint would have been made. One does not affirm, of course, in this biography, that such was the actual state of the facts, but the tone of the Philadelphia papers generally in discussing the subject indicates that public opinion regarded the matter rather as an annoyance of St. Mark's than an annoyance by its bells.

Some of the articles written regarding the episode, as for instance that called "The Last Phase of Abolition" in the Philadelphia *Commonwealth*, March 3rd, 1877, are pungent and bitter to the last degree against what it was intimated was a *nouveau riche* movement to annoy within the parish of St. Mark's persons of more established position. This article indeed is so very severe that we refrain from reproducing it; but some very sensible observations on the whole subject from the Philadelphia *Times* of February 26th, 1877, we quote here.

Locust Street may now slumber late on Sunday mornings as of old, and may take its afternoon nap in peace, secure in the knowledge that no indecorous chiming shall henceforth break its calm repose. The sound of the church-going bell is not to be wholly hushed, but it is hereafter only to be heard in such slow and solemn measure as befits a neighborhood of great respectability, and under the immediate supervision and direc-

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tion of the court, which will take care that persons of delicate sensibilities, natural or acquired, shall not be annoyed as they have been in their esthetic homes by the unseemly disturbance of an undignified peal. We trust that this decision will bring peace to our torn and distracted society. Whatever may be the popular feeling in regard to church bells in other and less high-toned sections of the city, it is plain that, as the court remarks, the atmosphere of such a neighborhood as surrounds St. Mark's must not be caused to vibrate in a way that will wound the delicate sense of hearing of the residents; and when the exact number and character of vibrations suitable to such a neighborhood shall have been ascertained, the court will enforce the proper regulations by its decree. The court suggests six strokes per minute as about the right thing, that mode of ringing having been tested by long custom in the Presbyterian Church upon the square below without objection from the neighbors; and though some persons, and especially those living on the back streets, might prefer a livelier measure, the court well says that the complaints from owners and occupants of houses in Locust Street are not answered by affidavits from Erety and Chancellor Streets, and we have no doubt that the suggestion will be accepted, as likely to produce no disturbing vibrations of the funereal atmosphere of that eminently respectable quarter.

In thus undertaking the delicate duty, which legislatures have hitherto hesitated to assume, of regulating the time and manner of ringing church bells, the Court of Common Pleas has but recognized the requirements of the civilization of the future, and has opened the way for the popularization of the remedy by injunction, which able lawyers have long advocated as an ever ready regulator of the concerns of life among those whose means enable them to secure this most refined form of justice. Judge Hare's decision has thus a public importance which reaches far beyond the sound of St. Mark's bells. As

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was set forth in one of complainant's affidavits, "the war against noise, which has thus been successfully inaugurated, must not be allowed to flag"; and, if we can judge by the interest which the subject has aroused, it will not. Already we have received a copy of a bill in equity, addressed to the court of another county, to restrain the discordant and inartistic playing of a piano in a house in Humdrum Row; and there is no apparent reason why the authority of the courts should not be invoked to regulate the time and manner not only of piano playing, but of playing upon the melodeon, violin, cornet-a-piston, and other disturbing instruments which have been known to destroy the peace of an entire neighborhood and banish all domestic tranquility. The street band, the organ-grinder, the peripatetic venders of ice-cream and honey, all present good subjects for injunction; but as they usually confine their vibrations, except in the case of the first named, to humble neighborhoods, the remedy is not likely to be invoked against them, while the difficulty of devising a mode of performance that will not be attended with injurious consequences may make it embarrassing for the courts to regulate by decree the crying of babies, the beating of drums, and other sounds that often penetrate even brownstone fronts. Still, there will be plenty for the courts to do, since the sounds of a great city are innumerable, and our legislation is so far defective that we have no means of preserving the becoming quiet of genteel neighborhoods save by an appeal to the discretion of the judges. The regulation of these multifarious details may take up a great deal of their time; but as they would otherwise be occupied only with the suits of vulgar people, this is not a valid objection, especially in view of the great social reforms which the judges will be able to institute. They might prescribe, for example,—and public opinion would certainly sustain them,—that no musician should practice anywhere but at the top of a campanile or in the belfry of a Gothic cathedral; that every

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piano should be placed in the center of an open square; and that no melodeon should be played upon, except by a steam fire engine, at a height of less than fifty feet above the roofs of adjoining dwellings. The only difficulty is that the civilization of the future seems to require a specific decree in each individual case, since, as the court remarks, "a casual or uninstructed observer can no more predict or account for the seeming wayward course of the vibrations which constitute sound, than he can tell when the undertow renders it dangerous to venture into the surf, or than the mariner can anticipate which of the coming seas will rise above the rest and break on board his vessel." The bearing of which remark we take to be that nobody who causes any sound can tell beforehand where it is going to strike, or what dangerous social currents it may encounter, or anticipate the action of the court that may unexpectedly break over him with an injunction.

The Philadelphia *Dispatch* of March 4th, 1877, contained the following:

The decision of the Court of Common Pleas, No. 2, in the case of St. Mark's bells, has attracted a great deal of attention, not only on account of the novelty of the controversy, but by the strangeness of the doctrines laid down by the court as a foundation on which to base a judgment. The ancient law of "nuisance," affecting the use of a man's property, concerned scarcely anything but the enjoyment of light, air, and water, stopping up windows, and throwing water from the premises of one person to those of another. These were the general subjects of the old decisions. The principle was carried a little further in regard to smells which made the air unwholesome, and to the issuing of smoke from premises, thus injuring corn, grass, and cattle. It was a long time before the law of "nuisance" took hold of noises as a subject worthy of interference

by the courts. One of the earliest cases of the kind concerned the use of a steam-engine which shook the house next door. The cause of action here was not so much the noise of the engine as it was the agitation which it produced in the house of the complainant. The present case carries out to the full the idea that sounds are the subject of injunction. Sight may possibly claim the same privilege. And if the doctrine of "Nuisance" goes on in this way, the time may come when every man may have his injunction against another man who may do or encourage something which does not please the party who alleges that he is injured.

The ringing of church bells is a practice almost as old as is the exercise of the Christian religion. In some countries, and with some sects, custom has made it a necessity. Imagination and poetry have treated the custom as one pleasing and acceptable. But here come persons who say that they do not like the ringing of church bells, and that it is a nuisance to them. The court declares that it has no precedent to justify the injunction asked for, and that custom is against it. But inasmuch as certain persons say that they are annoyed, the point must be decided entirely upon their feelings and prejudices, and it makes no odds although hundreds or thousands declare that the ringing of bells is no annoyance to them but that it is a pleasure. It is not a question of the majority. It is merely an inquiry into the nervous, prejudiced, or querulous condition of a few persons. The court says that it is true there is a great preponderance of witnesses who declare that they are not annoyed by the bells, but the court has nothing to do with them. What it must look to is, whether anybody is annoyed, and if one person says the bells are unpleasant he must be granted an injunction. A nuisance is therefore not, as it used to be supposed, something so general in its unpleasantness that everybody is affected by it.

If we carry out this doctrine to its fullest extent, there is

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scarcely anything done in a city which occasions noise that cannot be stopped. Take, for instance, the ringing of bells. Numerous churches in the city have them. Some have chimes. Nobody ever heard of a complaint of the bells of Christ Church, of St. Stephen's Church, or of others. Christ Church bells have been rung for more than a century. Possibly people were not so nervous in old times as they are now. But according to the principle of the decision made in the case of St. Mark's bells, every church bell in the city can be stopped if somebody can be found who says he does not like the ringing. Take the case of locomotive bells, steamboat bells, factory bells, etc. The use of locomotive bells, which many consider a nuisance, is an actual necessity. They warn of the approach of danger, and convey to travellers a signal of the coming of engines. Yet thousands along the railroad route would like to have them stopped. If sound is a ward in chancery, there are many other nuisances in cities which ought to be stopped. A cart, a wagon, or a coach is driven past the house of somebody who has delicate nerves. It is a nuisance to him. May he not go into a court of equity and ask to have the vehicle stopped, or to have its wheels shod with felt? Nothing thunders along the street with noise greater than a steam fire-engine or a passenger railway car. The noise of those descriptions of carriages is annoying to thousands. Would the court grant an injunction against the city to prevent the use of steam fire-engines, or against passenger railway companies unless they run their cars with india rubber wheels, because one, two, or a half-dozen respectable persons declare that they are annoyed? This is not a question of absurdity. The deduction is absolute from the premises that anything in the shape of sound which a person alleges annoys him is a proper subject for a proceeding in equity to restrain the so-called nuisance. It is carrying the principle a very great way to take it so far, but the matter goes even to that extent. There is nothing in the shape of noise to

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which the ear does not become accustomed, and the nerves too. A sudden and unexpected sound will arrest immediate attention, while those which are familiar cease to have any effect. Everybody who lives on the line of a passenger railway knows this. When a new line is opened, every passing car is heard. After awhile the ear becomes so accustomed to the sound that it requires an effort to hear it. In this view of the case, it is extremely probable that if the complainants in this case had not, before the bells came to the steeple of St. Mark's, determined that they would not like them and that they would resist them, they would have been better prepared to hear them when they did come, and they would then have practiced the philosophy of the old adage that "What can't be cured must be endured."

The following article from the *Philadelphia Times*, November 20th, 1876, is of interest in the matter.

Grim-visaged war has invaded the peaceful precincts of Rittenhouse Square. There is noise and turbulence where stillness reigned, and the calm surface of the best society is ruffled by a storm. Let us approach this awful subject with due reverence. The wayfaring man who meanders up Locust Street, past St. Mark's, and around Rittenhouse Square, feels a solemn sense of his own unworthiness to tread that sacred ground. Even the Centennial visitor from the farthest West has recognized it as a high-toned neighborhood. It is the abode of good society, and its atmosphere is an atmosphere of calmness and peace. The early milkman goes his round stealthily, and the baker's cart has rubber on its wheels, that its disturbing thud at the street crossings may not be heard, for the neighborhood sleeps and may not be awakened. But when these caitiffs of the dawn have passed, no sound comes to disturb its lotos-ease till the sun is high in the heavens, and then no sound more

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vulgar than the rumble of carriage wheels and the quick shutting of carriage doors by solemn footmen. Alas, that into such a paradise disturbing noise should enter. Yet so it is. In an evil hour the misguided corporation of St. Mark's Church procured a chime of bells!

Now a bell, as a part of the furniture and fixtures of a well-appointed church, is not contrary to good form. A church is a necessary feature of a select neighborhood. It should be a handsome church, with a tower and belfry complete, and the belfry may or may not contain a bell. The bell may even be solemnly tolled, once, in the forenoon of Sunday. But the trouble here is that the clergy of St. Mark's are among those absurd people who think that a church is to be used. Not content with a decorous half-past-ten-o'clock service, they insist upon four or five services every Sunday and two or three on week-days, and, as a crowning outrage, they have the first Sunday service at 7 o'clock in the morning. Now the sound of the church-going bell these brownstone fronts never heard, and the effect of its bursting upon the reposeful neighborhood at 7 o'clock on Sunday morning may be only imperfectly imagined by people of common mould. To be awakened at such an hour was something intolerable, not to be endured by those "delicate organizations, whether natural or acquired," that had sought repose beneath the shadow of St. Mark's. Society was startled from its calm. Society was disturbed, irritated, excited. It lay awake all night, in expectation of that dreadful bell. Its Sabbath stillness was gone from it, its Sabbath rest denied. So society sat down and wrote a letter to the Rector, Wardens, and Vestry of St. Mark's. It wrote it strong. It described its sufferings and begged relief, and it backed up its petition with a certificate from a dozen swell doctors, telling how the health of society was imperilled by the noise. The Rector, Wardens, and Vestry, as befits the representatives of a swell church, made a polite reply, but it was not a satisfying reply. They would

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only promise to silence the bells, on due application, "in any specific case of illness." It is evident that they failed to comprehend the real magnitude of the evil, how an entire neighborhood is prostrate, and the suffering so universal that to specify a single case would be impossible. They should have considered this, but they did not. They should have considered, too, that the church on Rittenhouse Square has no need of a bell to summon its select congregation of Sunday worshippers, and that a church which throws open its pew-doors to a miscellaneous congregation in the early morning offends sufficiently against the dignity of the neighborhood without the added injury of chiming bells. But it only shows how one departure from good form leads to another and another. The Vestrymen of St. Mark's should pause and consider what they have done, and whither their revolutionary course is leading them, lest they bring desolation upon happy homes and convert a blooming garden of content into a howling wilderness. Society cannot stand it, and if society's nerves be shattered, what will Philadelphia do then?

The whole matter is happily now over, but in its day the affair stirred Philadelphia to its depths. We have devoted to it the above space simply because it was an historical incident in the rectorship of Dr. Hoffman, and because the sensible observations of the press on the subject may be applied in other quarters where complaints of a similar sort may be vexatiously made.

From all that one knows of Dr. Hoffman and of his genius for building, which later on at the Seminary made him our American "William of Wykeham," we are quite prepared to find that the fabric of St. Mark's no less than the spiritual building of that parish en-

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listed his attention. Towards the end of his administration plans were adopted for a reredos and altar, also for a carved rood-screen, all of which he had the satisfaction of seeing in place before his rectorship ended. The rood-screen was used for the first time on the Sunday on which he took leave of his parish in his farewell sermon.

The reredos was a reconstruction rather than an entirely new creation. There had been one earlier, erected in 1867, the gift of several devout members of the congregation. The reconstruction had in view the insertion of a new window representing the Ascension, for which the fullest scope was desired. The architect was said to have "skillfully harmonized the double object of window and reredos." The reredos is of Caen stone, brought from the quarries of the French city of that name. It is about fifteen feet in width by as many in height to the top of the pinnacles. It has attached to it a retable in height eight inches above the altar, providing a ledge for the altar ornamenta. Both the retable and reredos are divided into five compartments deeply recessed, with moulded jambs and arches surmounted with traceried gables and enriched with crockets and finials. The compartments are divided by four shafts, and projecting from their base are four moulded and enriched pedestals supporting four statues of St. Peter, St. Paul, St. James the Greater, and St. Barnabas.

The altar is of olive-gray stone. In measurement it is eight feet long and about three feet six inches

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high. The mensa, or top, and the base are enriched with gold mouldings. The front is divided into five panels, the three principal ones of which are square, the two intermediate ones narrow. All are filled with elaborate geometrical tracery. The corners of the altar were finished with small columns wrought in the body of the stone.

In addition to these improvements in the details of the equipment of St. Mark's chancel, it may be well to record the prudence of Dr. Hoffman in things, however small, which might ruffle the sensibilities, as was shown in an incident connected with the ornamentation of the altar at St. Mark's. The Quaker-like simplicity of Philadelphia was not easily disturbed by beauty and elaboration in architecture, but in lesser matters it was sensitive to any encroachment upon its canons of taste. The rector desired to have the plain altar cloth, which up to this time had been used, exchanged for a more elaborate and symbolic one. Before taking the final step to secure this, Dr. Hoffman placed upon the simple altar cloth already in use an arrangement of ivy leaves forming the Alpha and Omega. This he had hung upon the altar as an experiment. Finding that no one's prejudices seemed disturbed by the innovation, the altar hanging was decorated and put in place. Under him, as we have already seen, the first Altar Society had begun the work which has now become extended throughout the American Church itself. It was by this society that several of the magnificent altar frontals now in use in the chapel of

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the General Theological Seminary were made. Dr. Hoffman put in use also for the first time at St. Mark's the first purple funeral pall and canopied bier which, so far as is known, had been used in our churches. The memorial windows of the church were of special interest to him.

St. Mark's during Dr. Hoffman's rectorship saw many great and notable domestic and public functions. None, however, could have been more memorable than the funeral there of Major-General George G. Meade, the victor of Gettysburg. His obsequies took place at St. Mark's on Monday, November 11th, 1872. The officiating clergy were the Bishop of the Diocese, Dr. Stevens; the Bishop of New Jersey, Dr. Odenheimer; the Bishop of Minnesota, Dr. Whipple; the rector and his assistant ministers. The church was filled by a great assemblage of the deceased general's comrades and friends. Within the church were President Grant and members of his Cabinet, Lieutenant-General Sheridan, General Sherman and staff, General Porter, General Babcock, General Ingalls, and many other officers of the Army; Rear-Admirals Turner and Lardner of the Navy, with other naval officers; Governor Geary of Pennsylvania with his staff, Governor Parker and ex-Governor Randolph of New Jersey, ex-Governor Curtin, and Senator Simon Cameron. An immense number also of distinguished men both of the nation and of the state were present to render homage to the memory of the great Pennsylvanian to whom the commonwealth and the nation owed so much. The body

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was carried to the church attended by the most imposing military and civic parade known to Philadelphia for many years. The caisson which bore the body was drawn by six horses and ridden by artillery soldiers of the regular army, and surrounded by the pallbearers, Lieutenant-General Sheridan, Major-Generals Humphreys, Parke, and Wright of the Army, and Rear-Admirals Turner and Gordon and Commodores Scott and Mullaney of the Navy. The First City Troop, forty strong, under Captain Edward Rodgers, formed the Guard of Honor, and marched in single file on each side of the caisson.

The horse of the deceased General, saddled and carrying the boots and spurs of his late rider, and led by two cavalymen, followed. This horse was the one the dead hero used most frequently during the Civil War. He bore on his body the scars of five wounds, received in as many battles. One of the wounds made two scars, as the shot went through both nostrils. This horse, to those conscious of these facts, was an object of great interest at his master's funeral.

The funeral address at the church was made by the Bishop of Minnesota, Dr. Whipple, who was a close friend of General Meade. At Laurel Hill, where the interment took place, Dr. Hoffman committed the body to its last resting-place with the beautiful and impressive words of the committal prayers.

The Philadelphia *Ledger* of the 12th of November, in an article upon the General's funeral, said:



St. Mark's Church, Philadelphia, about 1874

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Nothing could be more imposing than the scene presented above Fairmount, as observed from the barge which bore the remains from the steamboat landing to Laurel Hill. The civic and military procession was broken into sections and displayed in the foreground in the old park. Above the first bend in the river a large body of the military was displayed in a long undulating line, extending from the point near Fairmount to Girard Avenue bridge. Beyond these, on every part of the continuous rising ground from the Coates Street entrance clear up to the bridge, was a living background of full a hundred thousand people. Moving slowly and sadly in front of this grand spectacle was the shrouded steamer with its honored burden, saluted by musketry and cannon, by the sweetly mournful music of the choristers on the pier, by low dirges and muffled drums, by the saddened eyes and sorrowing hearts of a popular assemblage, unexampled in numbers here. The men and women who were there will describe the scene to their children for years and years to come, and the children who were there will tell of it to their children, and future generations will continue to hear of the exalted honors paid to the dead General Meade. And those who come after us, as well as those who were there, will understand that the soldier and citizen who was accorded such homage, and who deserved it, must have been a man strongly entrenched in the affections of the people—one to whom the country was deeply indebted. These impressive posthumous honors are but so many grateful expressions in acknowledgment of that debt. They do not discharge it. How and by whom will it be paid, so far as it is possible to pay it now, is yet for the future to disclose.

It may be noted, as incidents of the homage paid to the General's memory, that on the day of his funeral all the Government offices of the nation, state, county, and city were closed, and no business of any descrip-

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tion was transacted. Independence Hall, in obedience to the directions of the City Council, was draped in mourning, and the foreign consuls in the city displayed their flags at half-mast; and in all the public buildings and on the windows of private dwellings national banners were displayed, appropriately draped in mourning.

During Dr. Hoffman's rectorship at St. Mark's his name was for the fourth time brought forward for election to the episcopate. One who thinks of his peculiar aptitude for the episcopal office, must often wonder why he never was permitted to mount the episcopal throne. Doubtless the will of God had other purposes for him. Great priests are needed in the world as well as great bishops. Though the dignity of the episcopate is very great, there are spheres of influence wider than diocesan relations; such, for instance, as the deanship of the General Theological Seminary, where many hundreds of young men were in due time to pass through his hands to take their places as priests of the Church of God in every diocese of our own country and in many fields in foreign lands.

While Dr. Hoffman was at Burlington he had been nominated to succeed Dr. Doane of New Jersey, and received a considerable number of the votes of his brethren. While rector of Grace Church, Brooklyn, he was voted for by many of the clergy of the diocese for the episcopate on Long Island. He was also largely voted for as first Bishop of the Diocese of Newark. In 1874 his name was presented by a powerful group

of the clergy in Wisconsin for the episcopate of that diocese, left vacant by the death of the beloved Bishop Armitage.

The history of the episcopal election of Milwaukee in that year has become an indelible and a painful and depressing part of the history of the American Church. It would be a happy thing could its memory be entirely blotted out. Dr. Hoffman, we need not say, had no share personally in the things which should be forgotten. On the death of Bishop Armitage, the young and gifted warden of Racine College, Rev. James De Koven, D.D., quite inevitably became the man upon whom many eyes were fixed for the succession.

Dr. De Koven was a singularly noteworthy man, well bred, highly educated, gifted with the genius of oratory and a not less powerful gift of charm and influence. He was a scholar, a devout and religious man, a theologian, and an administrator of the highest order. He was a man also upon whose spirit and life and manners the great sacramental ideas of historical Christianity had deeply impressed themselves. The supreme desire of his soul was the elevation of the current Christianity of our day and country to the high level not only of the past age of Anglican theology, but, having a touch of poetical and historical feeling, his mental horizon extended beyond mere Anglican nationalized traditions and attracted him to the faith and practice of the primitive Church,—or, to put it in Bishop Ken's words, of "the Catholic Church before the division of the East and West." The Oxford

Movement was a call to the principles, spirit, and devotion of a practically forgotten past. Its appeal to history threatened to destroy the British fetish of the finality of the opinions of the sixteenth century reformers, and of merely post-Reformation religion generally.

A certain class of clergy had always more or less dryly taught the doctrines of the three orders of the ministry, of baptismal regeneration, and of a certain Presence of Our Lord in the Holy Eucharist,—“somewhere about the chancel,” as a certain venerable doctor of Wisconsin was alleged to have expressed it. All this, indeed, was considered orthodox. But to insist upon real priesthood in any real way, to insist upon sacramental relationships and issues involving more than adherence to the mere letter of the accustomed formulas, much more to make any distinct devotional expression or recognition of the Presence in the Eucharist,—this was not to be endured. The American Church, however, is a Scotch non-juring Church in its origin and tradition, quite as truly as it is English. Its instinct, therefore, is one of somewhat different quality from that of Lambeth. It is Oriental and Caroline much more than it is Tillotsonian; and its composite people of every race give to it a composite temperament and color quite its own. Dr. De Koven himself was not merely Anglo-Saxon. He was indeed a Puritan Winthrop in blood through one line of his family descent; but he was of German blood also, and, like Cardinal Newman, a man in whose veins the blood of

Israel also flowed. His Israelite instinct, we may well believe, made him naturally gravitate to the ideas of priest and altar and sacrifice; to the idea of the Shekinah of the New Law; to the idea of "the beauty of holiness."

Dr. De Koven was well known to desire the practical return of the Church to its earlier and ecumenical doctrinal and devotional traditions. He knew perfectly well, as has been recently said by the Bampton Lecturer of 1903, (*English Saints, Bampton Lectures of 1903*, by W. H. Hutton,) that "Nothing is vital but what is generally diffused among the national Churches that unite in the One Holy Catholic Church." He knew, indeed, as this author also remarks, that "The life of the Catholic Church is realized in the life of the particular Church, but the realization would be impossible if anything were omitted which the general usage of the whole Church dispersed through the whole world has continued to regard as essential." He knew, too, that the "idea of saintship," the imitation of the Son of Man, was "incompatible with mere nationalization." (*Vide ut sup.*, p. 31.)

It was convenient, however, at Milwaukee to have it supposed that Dr. De Koven was distinctly Roman in his theology, and that were he advanced to the episcopate he would introduce innovations of the distinctly Roman type. It was convenient to ignore both primitive and oriental facts and customs when the ugly word "Romanizer" could be injuriously applied to the man whose theology transcended insularism and which

sought to realize the ecumenical type. Responsible persons in the diocese of Wisconsin did not say in so many precise words that Dr. De Koven was a conscious and deliberate Romanizer; they did not say that, knowing the whole case, he preferred Roman to primitive or Oriental devotion and custom; but they insinuated as much, and the insinuation told. Dr. De Koven failed of an election to the episcopate, and he at last died apparently as the result of an accident, but really of a broken heart, because his truth and loyalty had been impeached by his brethren.

Dr. De Koven had been living in the academic atmosphere of his college, where, of course, theological acerbities were not in evidence. In his little world he was accustomed to speak his mind academically about various things, and in his care of his boys he found it advisable in some cases to encourage those manifestations to him of conscience and life which all experience shows to be sometimes the only effectual remedy for certain evils in youth.

The services of the college chapel were beautiful and simple, and never transcended what we are now all accustomed to in the present era of our Church life. But in those days of relative tepidity and colorlessness it was easy to raise a cry of "ritualism," the "confessional," etc., echoes of which invaded the college with some amusing results. Dr. De Koven *e. g.* often related with the charming humor so beautifully characteristic of him the following incident.

A little Presbyterian boy had lately entered the

grammar school, and after being in residence a few days the Doctor, always solicitous for the happiness of his pupils, encountered him on the campus and said to him, "Well, my son, you have been here for two or three days, and know by this time probably the ins and outs of things. Is there anything I can tell you about, that you do not understand?" The little fellow, who had caught here and there a whisper of some outside word, said, "Doctor, I think I understand almost everything now about the college; but there is one thing I want you to tell me. Is that red thing you wear on your back [the Doctor's hood] what they call absolute?"

The Convention of the diocese being assembled for the election of a Bishop, the struggle came to be between two parties respectively called "ritualists" and "moderates."

Dr. Hoffman thus far had found his whole career in pastoral life. He had not been called to consider subjects academically, but only in a practical and pastoral way. Refinements of theological statement he had not been called upon to make at any time, though his Christ Church addresses, and his practical administration of his parishes, had placed him on the highest level of Anglican and sacramental theology. His verbal reticence had secured him from the "strife of tongues" and from the war of "shibboleths" so sadly incident to human nature even in the bosom of the Church.

The moderates of Milwaukee thought him a suita-

ble person to secure to them and the diocese a placid episcopate which should not involve the raising or solution of new questions or customs. Dr. Hoffman's constitution, mind, and sympathies had always been conservative, and he was thought, therefore, a suitable conservative nominee. The moderates gathered themselves around his name, and in such fashion as to put him in seeming antagonism to Dr. De Koven, whom he better understood than did De Koven's opponents; and it is not surprising, therefore, that the *Philadelphia Evening Telegram* of February 13th, two days after the Convention had met, contained this announcement:

The Rev. Dr. Hoffman, rector of St. Mark's Church of this city, as soon as he saw the report this morning of the contest that was going on at the Convention of Wisconsin in reference to the election of a Bishop, with which his name has been so prominently connected, at once caused a telegram to be sent requesting that his name might be immediately withdrawn.

The Rev. Dr. Lewis Kemper, the amiable and beloved son of Bishop Kemper, after Dr. Hoffman, was the choice of the moderates. He himself was not ambitious of the episcopate, and threw his influence in favor of Dr. Hoffman. As things went on at this particular Convention, Dr. De Koven was elected by the clergy, but failed to secure the lay vote. The Convention adjourned sine die, without having chosen a Bishop.

In the final event, at a later Convention, the Rev. Dr. Edward Randolph Welles of the Diocese of Min-

nesota was elected Bishop of Wisconsin. The election was a very happy one, and seemed almost an inspired choice. He was a man in whom the virtues, the humility, and sanctity of the best type of ancient and Anglican prelates were revived. He became a truly Apostolic bishop, the father of his clergy and people, and a beautiful reproduction of the best type of a holy man,—full of patience, long-suffering, and charity. He uncomplainingly carried the cross of his episcopate for over ten years, and was carried at last to his grave amid the tears and regrets and veneration of his whole diocese.

To return now to Dr. Hoffman at St. Mark's. We have told the story in the main of the things he accomplished for the parish as a whole. What he did for individuals must perhaps forever remain unknown and untold to any considerable extent. Memories remain, however, of his heroic devotion to the sick and afflicted. Perhaps nothing more notable has entered into any priestly life than the incident we are about to relate. An epidemic of small-pox had swept over Philadelphia. A poor man had been taken down, who sent to his rector for the rites of religion. Dr. Hoffman went to him. The case was one of peculiarly violent confluent small-pox. The poor man's family and friends had deserted him. Dr. Hoffman, still young, with a most dear wife and lovely children gathered within his home, having many interests of family and fortune depending upon his life and safety, in the face of the call of duty put aside all thought of any-

thing but of his pastoral obligations. Many of the clergy had left the city. He had remained. And in the case of which we speak, he not only at once sought the dwelling of the dying man, but, seeing his deserted condition, remained with him until he died, and prepared with his own hands the body for burial and saw it safely and religiously interred before he again saw his family. This disdain of all except duty in perilous moments the writer himself witnessed in the late Dean during his headship of the Seminary. A few years ago one of the students was taken down with what was called a severe case of tonsillitis, which developed into diphtheria. When this became known and it was thought the sick seminarian might need the last sacraments, one of the Dean's colleagues in the faculty offered to visit the sick room and take the risks of the situation. The Dean at once declined this offer, and took upon himself whatever the exigencies might require. He must have known how precious his own life was to his family, to the Seminary, and the Church; but, in the face of all, he saw but duty, and to duty he paid his immemorial homage.

A granddaughter of Bishop White, Mrs. Montgomery, of Philadelphia, writes respecting her former pastor:

I am glad to know that the biography of Dean Hoffman is to be written. So noble and excellent a man, whose life has had so great and wide an influence for good in the Church and in the community, deserves more than a slight commemoration,—should have one, indeed, which will render his example

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a perpetual benefit and instruction to those who had not the advantage of personal association with him. My husband was Dr. Hoffman's warden during the whole of the Dean's ministry in Philadelphia, and his feelings towards his rector were of the truest respect and of much regard.

Another parishioner writes:

While my memory is of course full of very many interesting points of the years during which Dr. Hoffman was our always kind, faithful, and valuable rector and friend, they are chiefly of things connected with the personal intercourse with him of my husband and myself; for he was in all these years a tower of strength to all his people who sought his advice or interest.

Another parishioner writes thus:

I feel it to be a privilege and honor to say even a few words in memory of our dear rector, who for ten years went in and out among us, and ever with the same unchanging loving interest in all his parishioners. His friendship was to be coveted. One of his characteristics surely was thoroughness in all he undertook.

The daughter of one of St. Mark's vestrymen writes:

I have great pleasure in sending you some points of Dr. Hoffman's great service to St. Mark's and its people. He came on April 1st, 1869, and left in June, 1879. The greatest and best change he effected was in giving us the weekly celebration of the Holy Communion,—twice each Sunday and on all Holy Days, beginning on Advent Sunday, 1869; also the free service from November until May on Sunday nights. In the last sermon he preached to us, (which sermon I heard,) he spoke of the great satisfaction he felt in leaving the parish stronger far than when it was first intrusted to him; and this was the result in truth of his ever unceasing desire and effort to spend and be spent in our service. When he came, the com-

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municants were in number 400; when he went, they reached 946. A peal of bells, many memorial windows, the rood-screen, and font were among some of the costly gifts given during his rectorship, and to each one he gave the same attention and deep interest peculiar to his earnest and loving zeal for the beautifying and benefiting of our church. The Working Men's Club was the chief object of interest to Dr. Hoffman. He felt keenly the need of missionary work among our working classes, and the free services on Sunday nights were established for them primarily by him. I remember how literally crowded the church was; and Dr. Hoffman felt that in no other way at that time could the working classes be so well reached as by a club and free services. The club fully proved its power of reaching them and bringing them to the church. The foundations laid by Dr. Hoffman have remained steadfast and sure in all that he began, and in none more so than in this one, the work of which is now immense and wonderful. To one who knew him even in youth as parish priest and personal friend, no words can express his worth. His rare single-mindedness, his intense love of and practice of utter truth, his affectionate gentleness, his consistent piety, could not fail to influence one forever; and to have had the privilege of knowing him in his home life, at his family prayers, in his moments of gentle humor and considerate kindness, was something to be highly thankful for. I remember two words of comfort he spoke to one standing over a grave, looking down in despairing sorrow. He simply touched her and whispered, "Look up!" pointing to the sky. To many his few words were worth more than the many words so kindly said by others.

Mr. Samuel Wagner, a former vestryman of the Dean's at St. Mark's, writes:

The ten years of Dr. Hoffman's administration were in my opinion the most important ten years in the history of St.

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Mark's, and the work done by him far the best work of any of its rectors. He came to St. Mark's at the time when everything was disorganized and disjointed and dispirited by reason of the lack of the right kind of administration, and by untiring energy and unusual skill brought order out of chaos and established the work of the parish on a basis which has been the foundation of all that it has accomplished since. His broad and comprehensive view of the requirements of the parish, of the scope of its work, and of the possibilities of its future, lifted the people of St. Mark's to a higher level of thought and purpose, deepened their love for their beautiful church and all that belonged to it, and aroused their zeal in good works of every kind. The influence exerted in the life of the Church generally in Philadelphia by Dr. Hoffman was marked. He was universally recognized as a man of ability, of sound judgment, of prudence, and of unusual administrative skill. His dignity, his singleness of purpose, his rugged honesty, and his indefatigable energy won the respect of everybody who knew him. His relations with his Bishop and fellow priests in the diocese were so cordial, and his abilities so recognized by them, that his advice and judgment were sought in many matters quite outside his parochial work. In the Diocesan Convention, though not given to much speaking, he exercised a very powerful influence, for it was known that his judgment was good and his counsel prudent. In the various organized societies of the Church he was sought as director or manager, and held in high regard. Dr. Hoffman's administration was characterized by quiet, steady, and persistent work, even to the temporary loss of health. Without noise or show of any kind, but with splendid order and discipline, he accomplished a work of which we never realized the true value until we had lost it, and which, viewed now through the true perspective which time and experience give, presents the picture of a noble worker doing his work with consummate skill.

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A very noble appreciation of the Dean's work at St. Mark's is presented in the following letter from his successor, now the Bishop of Milwaukee:

I assumed the rectorship of St. Mark's, Philadelphia, in Advent, 1879. Rev. Dr. De Koven had been called previously, after Dr. Hoffman resigned the cure in March, 1879; but he loved Racine College and Wisconsin too well, and hence he declined the urgent call of the vestry. His letter of declination was written on the day before his sudden and mysterious death, — written in his study at the college, and on the following day in that same study the fatal stroke came to this great master of Israel. The vestry of St. Mark's heard of his lamented death in the telegraphic columns of the press ere they received his letter.

When I came to St. Mark's the parish was in an admirable position. I could not discover one weak spot in it. The fabric, a massive one in all its appointments, showed the marks of abundant and intelligent care. The great tower was finished, the stone altar was in place, the picture windows were well started under way in the new embellishment of stained glass of English make and taste, for Dr. Hoffman's strong Anglican feeling would permit no other.

There was no debt. Large expenditures in improvements had been made, but the money was always raised and these were all paid for. The choral service and the vested choir were in established vogue, and the people were all in happy state. I recall, soon after my regime began, writing to Dr. Hoffman, thanking him for what I found and the goodly condition of all matters and things. In my letter I wrote, "The lot has fallen unto me in the fair ground; yea, I have a goodly heritage"; but I also told him his was the work, and I deeply hoped his also would be the exceeding great reward. No parish ever had, or ever could have, a more faithful priest, or a wiser, safer guide

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in all things. Dr. Hoffman always carried with him in his work the profound respect and even veneration of his vestry. And in respect of his people it may be said, "he fed them with a faithful and true heart, and ruled them prudently with all his power." A good parish priest is the one who ever does this. The parish register was a very model of neatness, thoroughness, and exact order. I have never seen its equal since, nor ever expect to. The parish was finely organized, and the people carried their good work along with devout and loyal care. The Working Men's Club, a great institution in its day, had been brought to a high standard of usefulness, and the new and commodious building on 17th and Kater Streets had been arranged for, though not yet built.

Two assistant priests I found in the parish, close and attached friends of Dr. Hoffman and ever his companions in the daily work,—Rev. F. D. Canfield, now an aged and retired priest living near Philadelphia, and the Rev. George M. Christian, now the well known rector of St. Mary the Virgin of New York City. Both of these brethren knew and had learned to know the deep, strong pastoral and personal worth of Dr. Hoffman, the beautiful simplicity of his life, the clear sincerity of all his daily thoughts. A friendship began at that time with Dr. Hoffman which never terminated. I gave him my unqualified admiration and esteem, and he always gave me his confidence, his cheer, his sympathy, and aid. He never left a foe behind him in his ten years of noble work at St. Mark's. He left an avalanche of loving friends; and I am sure the work he built in that strong and great parish shall never pass away.

Dr. Hoffman at one time came very near being elected to this Wisconsin episcopate. He would have made a great Bishop anywhere, had God so willed.

Bishop Davies of Michigan, who was rector of St. Peter's, Philadelphia, at the time of Dr. Hoffman's

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residence there, has kindly contributed the following appreciative word:

I shall always regard my friendship with Dean Hoffman as one of the great blessings of my life. I saw him frequently during his residence in Philadelphia as rector of St. Mark's Church, and never without being deeply impressed by the entireness of his consecration to the duties of his sacred calling. One of his most marked characteristics was his devotion to the poor, the sick, and the afflicted. If I mistake not, he was the first to found a Club for Working Men, and he made provision for free services in St. Mark's Church where the poor might have the Gospel preached to them.

In the fearful epidemic of small-pox which ravaged Philadelphia in the winter of 1871-72, he counted not his life dear unto himself. He was ever ready to respond to the call even of those who had but the slightest claims to his personal service. One such case recurs to my memory. It was that of a young man long negligent of every religious duty, an alien from his family because of his misconduct, who, finding himself stricken with the disease in its most malignant form, sent a messenger by night from a very remote part of the city to the rector of St. Mark's Church, who was presently by his bedside and spent the hours of the night in preparing him for his great change. The young man met death in penitence, faith, and peace, and lived long enough to be strengthened by the reception of the Blessed Sacrament. At a very early hour of the following morning his remains were committed to the grave by this faithful servant of God.

Dr. Hoffman was not hasty in forming his decisions; but when once his mind was made up as to the direction in which his duty clearly called him, he was inflexible. Nothing deterred him,—no dread of hostile criticism, no threat of the loss of popular favor. His ministry was not without its trials and con-

flicts; but I venture to say that at the close of his rectorship there was no person in his congregation but would gladly testify to his perfect respect and unqualified admiration for the fidelity and unwearied labors of his rector.

He won the respect of those from whom he was obliged to differ. His opponent in the once famous but now almost forgotten suit over the bells of St. Mark's Church was the late George L. Harrison, Esq., who said at the meeting of the Trustees of the General Theological Seminary for the purpose of electing a Dean, to the writer of these words, "I have come on to this meeting for the express purpose of testifying to my confidence in Dr. Hoffman and entire respect for him, by voting for him for the office of Dean." Of the wonderful way in which he discharged the duties of his high office I need not speak. His name will ever have a high place among the great benefactors of the American Church.

It is greatly to be regretted that the late Dean enjoined upon his family that his manuscript sermons should not be published. It is thus made difficult to portray his mind during his later period. The addresses made at Christ Church, Elizabeth, have already been largely quoted from, and afford evidence not only respecting his mind, but his taste and pulpit power. His late sermonizing was, as those who heard it remember, quite on the lines of his early addresses. He was always clear and effective in the presentation of his subject, simple and unaffected in the use of language, entirely free from rhetorical artifice of every kind. He spoke as a strong man, as a simple and devout soul, would naturally speak. His mind was always a dignified one; he never condescended to popularism of any

kind. Loose or inelegant English would have been impossible to him. His eloquence was that of an ardent and sincere spirit, never attempting effect for effect's sake. There were almost always discerned, however, in his sermons, passages of noble expression and steadfast adherence to orthodox faith and recognized principles. His mind never lost its humility, its truth, its sincerity, or its courage. He never ceased to speak true and bold words, when bold language was needed. There remain some fragments of a sermon preached at Philadelphia on Thanksgiving Day of 1873, which have been preserved in the pages of the press at that time, in which are some words not only true and interesting in themselves, but even more conspicuously true now than when delivered. The text was a striking one, Haggai i, 5, 6, and the heart of the sermon lay in the following words:

“I think we may dwell to-day upon the aspect which the world presents to the calm Christian eye. And what does the outlook reveal? It reveals on the one side inordinate greediness of gain, making haste to get rich by irregular means, or growing discontent with the moderate and regular returns of legitimate exertion; a love of excitement that comes from perilous adventures in business, all tending to produce those excesses and to bring about those periodical revulsions in the financial affairs of the country which we have so often been made to witness; and, on the other hand, a boundless waste and extravagance, a general neglect of domestic economy, with a reckless profusion, a vulgar

ambition for display, an absurd struggle by people in narrow circumstances to follow the example of those of larger means, and the widespread luxury and lavish expense of woman. Sell the superfluous finery of the country, and you would have the means of paying its debt.

“The most glaring sin of our day is its intense worldliness. Look back twenty or thirty years, and compare the aspect of things as they were then with what they are now. Where shall we find that high estimate of life and property and character which existed then? It is not many years since business was conducted on such principles that failure to meet pecuniary obligations could justly be considered as something more than a misfortune. Nor is it beyond the memory of many of those who hear me when any one of the numerous crimes against life or property which now fill the columns of our daily papers would have sent such a shock through the community that men would have met each other with bated breath. To me, the saddest development of the commercial distress which has swept over the land is the universal distrust which has come with it. The air is so full of violated trusts and gigantic frauds, scattering suffering and sorrow among thousands of widows and orphans, that commercial honesty and business integrity would almost seem to have become a thing of the past.

“And this declension in morals is not confined to business circles. It is to be found even among those to whom we have intrusted the responsibility of making

and administering our laws. From the lowest to the highest councils of the nation there is no place free from the plague. Offices which once were given as posts of honor to our ablest statesmen are now conferred as party rewards upon the lowest of the people; while bribery and corruption, barefaced and wanton, stalk through the land.

“Is it to be wondered at, that with all this worldliness and self-seeking and corruption there should follow in their train a constantly increasing forgetfulness of God? A worldly people, a selfish people, can never be a godly people. You see it in the growing disregard of the Lord's Day; in the neglect of household religion; in the so complete an absorption of our business men in worldly pursuits that they have no time for active work in the church; and, most of all, in the forgetfulness of the brotherhood of the Gospel, the want of which makes men oblivious to the duty which they owe to their neighbors, so dangerously dividing the interests of the rich and the poor, arraying labor against wealth, and destroying the only bond which can bind the people of a great nation in the brotherhood of a common humanity.”

A few Easter sermons also remain on the files of the press of Philadelphia, but they were of the usual and conventional character, discussing in the main the Resurrection, its proofs, its meaning, and its promises. Dr. Hoffman preached his farewell sermon at St. Mark's on the 15th of June, 1879. His relinquishment of his parish was consequent upon his election to the dean-

ship of the General Theological Seminary. The text on this occasion was I Cor. xv, 58, "Always abounding in the work of the Lord." Among other things Dr. Hoffman said:

"There are certain periods in our lives when we are compelled by circumstances to look back upon the past; when memory, with all its varied recollections, calls up in review all that we have done that we ought not to have done, as well as the many things which we have neglected to do of those which we ought to have done; when our hearts, sitting in judgment on themselves, rehearse the condemnation or acquittal which awaits us on the last day at the bar of God. At such moments, conscious of our many infirmities, our hearts would sink within us but for the comforting assurance of God's Holy Word that the 'blood of Jesus Christ cleanseth us from all sin.'

"But if to any man the hour when he is about to retire from a place of trust and responsibility is full of solemn thought, how much more must it be to one who has had committed to his charge the care of immortal beings for whom Christ shed His blood, and to whom he must give an account not only of his own soul, but also of the faithfulness with which he has watched over those intrusted to his care! The hour which separates a parish priest from his beloved people is a moment when he is compelled to look back upon the course of his ministry among them.

"Under such circumstances I meet you this morning, beloved brethren, to address you for the last time as

your pastor. A few words of earnest exhortation and affectionate warning, and then before we part to partake once more of the Blessed Sacrament of Christ's precious Body and Blood, by which, worthily received, we shall 'be filled with His grace and heavenly benediction, and made one body with Him, that He may dwell in us, and we in Him.'

"The text naturally divides itself into three parts, setting forth, first, the necessity of steadfastness in the faith; second, the duty of diligence in good works; and third, declaring the abundant reward which awaits the faithful in the time to come.

"First, 'Be ye steadfast, unmovable,' in the faith of the Gospel, because ye believe in the resurrection of the dead. We must stand fast in the liberty wherewith Christ has made us free. This requires not only doctrinal soundness in the essentials of the Christian faith and holiness of life, but compliance with the discipline and worship of the Church which the Lord Jesus Christ established for the salvation and sanctification of the world. The Lord our God is a jealous God, and will not allow us to set aside any of his appointments with impunity. The exhortation to stand fast refers not only to those doctrines which some consider the essentials of the faith, but to everything contained in the scheme of redemption,—'meddle not with them that are given to change.' Remember the Gospel is not like human science, forever changing and ever new.

"Secondly, we are to be diligent in good works. The corruption of our fallen nature, the weakness of

our faith, the numerous temptations of the world, all tend to such remissness and carelessness in spiritual things that we are all too apt to grow weary in well doing. Keep before your minds the great truth that they who would be saved must be diligent in good works. Be humble, patient, persevering; yield to no compromise with the world and the flesh.

“Lastly, for all this you shall reap a reward. What it shall be, no words can possibly describe. Sufficient for us to know that it will be happiness and bliss, unclouded by the least shade of sorrow, as infinite in duration as our labor and travail here have been finite, and eternal as the God from whom it all proceeds.

“And now, dear brethren, that the time has come when the relation which has existed between us as pastor and people for more than ten years must cease, what remains but that I commend you to God and to the word of His grace, which is able to build you up and to give you an inheritance among all them who are sanctified by faith in Jesus. You will bear me record that my going from you has not been brought about by any fickle love of change or readiness lightly to sunder the sacred ties of the pastoral relation. I neither sought nor desired the change. I go because I believe the Great Head of the Church has called me to labor in another sphere in His vineyard.

“Whatever have been the imperfections of my ministry among you, and no one is more sensible of them than I am, I have had no other thought than, God helping me, to spend and be spent in your service.

‘God is my record,’ if I may presume to adopt the Apostle’s words, ‘how greatly I have longed after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.’ ‘Only let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel.’

“At a time when I am about to be separated from the work to which the best years of my life have been given, it is no small satisfaction to feel that I can leave the parish in a far stronger position than when I was intrusted with its charge. When I became your rector a little more than ten years ago, there were scarcely 400 communicants connected with the parish. To-day the number on the parish register is 956. During my rectorship 776 persons have been baptized, 466 presented to the Bishop for confirmation, 336 persons married, and 349 buried, being about the same number in each particular as those recorded in the parish during twenty years which preceded my rectorship. Not to particularize the commodious and comfortable parsonage which has been purchased and entirely paid for, the sweet peal of bells which has been placed in the tower, and the beautiful memorial windows and other



Rev. E. A. Hoffman, D.D.

From a photograph, taken in 1878

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costly gifts which now adorn this sanctuary, the offerings, including pew rents, which have been given for purposes within and without the parish have amounted in the past ten years to the very large sum of \$436,619.55, and large as this amount is, it would have been still larger but for the commercial depression which has prevailed in the country during the past six years. I say not these things boastingly, God forbid, but as a simple act of justice to those who have so earnestly given themselves to good works, and that we may once more thank Him who has given us the will and the power to do these things for His glory and for the good of His church.

“St. Mark’s Church has a name and an influence among the churches far beyond its parochial position. Its beautiful edifice, standing in the midst of this great city, its impressive choral worship, its frequent celebrations of the Holy Eucharist, its continuous daily services, uninterrupted since the day the church was opened for worship, and, above all, its numerous and efficient charity organizations, give it a position almost without a peer as a parish church in its possibilities for good, and make it not only an honor to belong to it, but devolve a corresponding responsibility on all who participate in its privileges, as well as those who are intrusted with its management. Let there be no diminution in its work or its influence. Rally around him who shall be my successor with sincere sympathy, hearty coöperation, and generous support, and hold up his hands in every good work he shall devise.

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“Remember that only in proportion as these shall be accorded to him will his work for God’s glory and the good of your souls prove successful, drag heavily, or end in utter failure. The Sunday evening free services, which for ten years have been attended by larger congregations than in the morning or afternoon, are doing a great missionary work at a small cost among a class who can scarcely be reached in any other way. The Working Men’s Club, which has been so long sustained by the generous devotion of time and money by a few members of the congregation, has fully proved its power of reaching the workingmen, who are seldom found in our churches where the system of renting pews prevails so generally, and should have the liberal and hearty support of every member of the congregation. It still suffers and its work is much retarded, by the want of a suitable building for its purposes.

“If the building could have a commodious chapel connected with it, not only would the congregation of colored people, which has been gathered by one of my assistants during the past winter, soon assume the character of a permanent mission to that much neglected race, but large numbers of the workingmen whom the club attracts, as well as their families, would be gathered into the fold of the church. I can conceive of no better outlay of money than the erection of the admirable building which has been designed for our Working Men’s Club on the lot which has been secured for the purpose. May God hasten the time when this shall become a reality, that these and all

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the other good works which have distinguished this parish may go on and increase.

“‘Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.’ And ‘finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.’”

Dr. Hoffman's resignation of St. Mark's drew out many expressions of regret. The Philadelphia *Inquirer* of June 17th, 1879, contained these words:

The departure of Dr. E. A. Hoffman from among us is a loss which will be felt gradually and deeply; it is a loss to the diocese, to the communicants, and to the Church at large, and a very severe one to the parish over which he has watched for ten years. He is a man learned in canonical law, sound in his teachings, gentle and persuasive in his character, possessing clear foresight and great knowledge of human nature. He has been able to harmonize discordant elements, and to set each party in his parish to his or her own proper work. As a parish priest and loving pastor in affliction, he is invaluable, and many are the hearts of the poor and the sorrowful who mourn his departure with tears. His private character is like a clear light; it burns the brighter the nearer you approach it; and while he is going to a higher sphere of usefulness and importance, where his knowledge and influence will be far-reaching, the effect of his Christian example and unflinching manner and character will long be remembered here with admiration and love.

The *Episcopal Register* observed:

Few clergymen have come into this diocese who have so gained the general respect and warm regard of the clergy and

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church community as Dr. Hoffman. He has been untiring in his own labors, and kept the parish under his charge in a most efficient and thoroughly organized condition. The following letter sent to him a few days since by the Bishop of this Diocese expresses not only the sentiments of the Bishop himself, but of his clergy generally.

DIocese OF PENNSYLVANIA,
Episcopal Rooms, 708 Walnut Street,
PHILADELPHIA, May 31st, 1879.

My dear Brother :

I cannot let you go from this Diocese without telling you that in your departure I shall experience a very great loss. During your living in this city I have ever found you thoroughly loyal, wise in council, earnest in every enterprise in which you were engaged, and never remiss in any duty laid upon you. We have been associated together in many institutions and on many occasions, and it has ever been a satisfaction to me to act with you and to enjoy your society. I shall miss you as a warm personal friend, and also as a judicious and practical adviser in various and important transactions of Church work, and this loss it will be difficult to make up. I am glad that you are to be the head of the General Theological Seminary. It needs your wise and strong action, and I earnestly pray that the Holy Ghost may give you all needed grace and understanding to discharge the most important functions soon to devolve upon you. Wishing you all personal happiness for yourself, your wife, and your children, and commending you and yours to the Great Head of the Church, I remain, dear brother,

Very truly yours,

W. BACON STEVENS.

REV. E. A. HOFFMAN, D.D.

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Happy and suitable words these with which to depart, not only from a particular sphere of duty, but from the parochial life itself. Later on Dr. Hoffman did indeed exercise for over a score of years pastoral oversight of a multitude of young souls, candidates for Holy Orders, placed under his care at the General Theological Seminary. There, day by day, through all the years of his rule, he officiated at the daily offices, celebrated at the altar, administered the Blessed Sacrament with his own hands to each of his students, counselled them, preached often during Lent, as father and pastor, and kept his eye and mind faithfully and vigilantly upon the moral life of the Seminary. But parochial life for him was now over. When he said the last words of benediction over his Philadelphia flock, that life was ended,—ended with the love of his people, with the respect and applause of his brethren, and with the prayers and benediction of his Bishop. And thus he passed out of a sphere he always loved into one as yet untried, full of new problems, and issues, and difficulties, but one which with all its multifiform responsibilities he came to love most dearly. Hitherto he had been the father of his people. Now he was to become, as one has said of the Bishops of the universal Church, “the father of the fathers of the flock of Christ.”

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FOR reasons of health it was again thought advisable that Dr. Hoffman should go abroad. In 1874, therefore, he undertook his third voyage across the Atlantic, on this journey being accompanied by Mrs. Hoffman and his children. His travels at this time extended into the East. His journal is chiefly an itinerary, and so cannot be profitably reproduced precisely as it stands. Its earliest European features must be condensed.

Few men have had Dr. Hoffman's quickness and alertness of vision, or his capacity for noting the variety there is in any given unity. His observation was seldom merely general. It was detailed, exact, and penetrating. To know, therefore, all the places which the late Dean had visited and all the incidents he encountered, would be to know somewhat of his stores of reserved power. Whatever he saw passed from his vision into his memory, judgment, and taste, and much of his extraordinary powers of dealing with a large variety of subjects in later life must have been developed by his experiences and observations in many parts of the world. Containing, as his journal does, the notes of his visits to Egypt and the Holy Land, it has a color and an interest which a merely European itinerary could not have.

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Dr. and Mrs. Hoffman embarked from New York on the Cunard steamer *Parthia*, on April 18th, 1874. They sighted Ireland on the 29th of April, and safely landed at Liverpool on May 1st. With his accustomed piety, Dr. Hoffman's first act was to visit St. Peter's to return thanks for his safe arrival. Prof. Francis T. Russell, the friend of old Rutgers days, had sailed for Europe on the 25th of April, and on arriving at Liverpool joined Dr. and Mrs. Hoffman. Various expeditions were of course arranged. That is in great measure what one goes abroad for,—to see places and things consecrated by noble or great memories. Some of the places formerly visited by Dr. Hoffman were now revisited. England is so full of historical associations that a lifetime might be spent in exploring all the places connected with its civil and ecclesiastical history. This time the more important visits began with Stratford-on-Avon; Warwick Castle and Kenilworth followed; and then royal Oxford, the dream city of England. Here Dr. Hoffman had the satisfaction at last of meeting Mr. Burgon, later on vicar of St. Mary's, whom he had missed seeing at a former time. Mr. Burgon was very attentive and hospitable. The day after Dr. Hoffman's arrival he had him to breakfast with him at his niece's, who was also niece to Hugh James Rose of the old Tractarian days. St. Barnabas's at Oxford was also visited. It was then the special home in the University city of the ritual rehabilitation. Visits to the different colleges took up the days from May 9th to 13th. These incidents were interwoven

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with a walk to Iffley, and one with Burgon, Ffoulkes, and Professor Barrows. The latter of these breakfasted also with Dr. Hoffman in Mr. Burgon's rooms. The 13th of the month found Dr. and Mrs. Hoffman in London at Tavistock Square. The churches he had formerly found pleasure in Dr. Hoffman again visited, together with the Kensington Museum, where he especially enjoyed Landseer's paintings and Raphael's cartoons. On the 17th he was present at Westminster Abbey as a guest of the Bishop of Winchester (Browne) and of Lady Stanley, at the consecration of the Bishop of Cape Town. The Archbishop of Canterbury and others were also present. Dr. Hoffman was accorded a place close to the sanctuary rail. In the evening of this Sunday, at the "Church of Our Lady" in St. John's Wood, he heard a sermon on "Purgatory" by the late Cardinal Archbishop Manning.

On the 21st of May Dr. Hoffman placed himself in the hands of Dr. McKenzie, the famous throat specialist, for advice and treatment. At St. Paul's Cathedral he had the satisfaction of hearing Canons Lightfoot and Liddon preach. A visit was made to Canon Gregory at St. Paul's on the 29th, and on Trinity Sunday, the 31st, the ordination was attended at St. Paul's of forty ordinands. The evening was spent at St. Mary Magdalen's at Paddington, where the Gregorian service impressed him very deeply. On June 4th Guy's Hospital and the House of Lords were visited. A great debate was just then on in "the Lords" on the bill for the "Regulation of Public Worship."



Rev. Francis T. Russell, D.D.

From a photograph, about 1900

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In the House of Commons he had the advantage of hearing speeches from Mr. Gladstone, Mr. Beresford Hope, and Mr. D'Israeli, afterwards Lord Beaconsfield. At St. Margaret's, East Grinstead, he saw Mr. Machonochie and Dr. Littledale. On July 22nd he was in Canterbury, and visited the three great shrines, as it were,—the Cathedral itself, St. Augustine's College, and St. Martin's Church. On August 29th Dr. and Mrs. Hoffman and the children left London for the Continent, and reached Cologne at midnight, going up the Rhine on the 31st to Mayence, thence to Heidelberg, and so to Geneva and Aix les Bains. Here Dr. Hoffman underwent treatment for three weeks. Aix was left for Paris on October 1st, and the return to England was made on the following day. A Church Congress was in session at Brighton from the 6th to the 9th of October, and this he attended. Mrs. Hoffman and the children remained in Paris until the 10th, when they returned to London. On the 22nd of October the Channel was again crossed to Dieppe, and Rouen and Paris were soon reached. A stay of several days was made in the French capital; then the Doctor's journey was pursued to Lyons, to Nimes, to Arles, and to Marseilles. There passage was taken for Naples, where Dr. Hoffman arrived November 14th. He was confined to his room here by illness for a few days. On November 18th he was at Pompeii; and on the 20th Pozzuoli, where St. Paul landed, was piously visited.

After a succession of visits to churches and places of

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interest, and to Sorrento, Rome was reached on the 28th. All the accustomed sights were seen in the Eternal City. On December 12th Dr. and Mrs. Hoffman with the children had an audience with the Sovereign Pontiff, Pius IX. On the 31st the departure from Rome was made and Pisa reached; then Florence, Bologna, Venice, Milan, Nice, Mentone, and even "Monte Carlo for an hour." Henceforth our traveler's interest was turned to the East. Leaving Nice January 26th, touching at Genoa and Venice, Dr. Hoffman came to Trieste. Here both the Latin cathedral and the Greek church were visited, and Miramar, the favorite palace of the unhappy Archduke Maximilian, the ill fated Emperor of Mexico. From Trieste Dr. Hoffman sailed by the Lloyd steamer *Aurora* for Alexandria.

The incidents of the Egyptian and Palestinian experiences cannot be condensed without loss of atmosphere and color. It is thought best to give their outline pictures as Dr. Hoffman noted them in his diary.

30 Jan., 1875.—Fine day and smooth sea. Wretchedly dirty steamer. Napkins at table filthy, food very poor. Noisy, talkative, drinking captain. Frequently no officer on deck.

1 Feb.—Stopped at Corfu at midnight. Took on 50 head of miserable cattle, and full complement of passengers. Squalls and mist all day. Sailed by Cephalonia; trees in blossom on shore, but very cold on ship; large fire needed in cabin. Smooth sea.

2 Feb.—Wretched rolling in sea all day; several of

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the cattle dying from being thrown about and falling on deck.

3 *Feb.*—Laid to from 3 to 7 a. m. in dreadfully high sea. 2nd Officer said we would be in sight of Alexandria in half an hour. Sailed steadily south till noon, when sighted the land thirty miles east of Alexandria! Officers said to have been drinking in the night, and lost their reckoning! Made Alexandria about 4 p. m. Strange scene at landing: motley crew, baggage well wet, no system. Passports demanded. Three trunks carried by one man, tied on his back by rope over his head. Drove to Hotel d'Europe in omnibus, the driver deliberately lashing people with his whip when in the way.

5 *Feb.*—Forgot to speak yesterday of the wonderful blueness of the sea, first exquisite ultramarine, then near shore light sky-blue till darkened by the waters of the Nile. Drove out in a nice carriage (driver dressed in a fez and long white shirt!) to Pompey's Pillar and Catacombs; some rude Christian frescoes; then to garden of the Khedive. Noticed sycamore, fig, and banyan trees; bananas, pepper trees, and many beautiful plants. Thence to Cleopatra's Needle. Struck with variety of costumes and absence of all grass, filthiness of people, donkeys and almost naked drivers. A gentleman driving out sends his driver running ahead with a long whip. Saw two funerals, singing men ahead, wailing women behind. Variety of money used; Egyptian, English, French, Italian, Dutch, and Indian all current. Water carriers with skins full of water.

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Drank Arabic coffee, thick as mud, but good. Having rained last night, the streets are hub deep in mud. Visited the Mohammedan cemetery; all the graves with feet to the East.

6 Feb.—Left Alexandria by train at 8 a. m. First part of the ride over marshes alive with water fowl. Looked like the salt meadows near Newark. Miserable mud towns, wretched cattle, and still leaner buffaloes. Crossed the Rosetta branch of the Nile, and entered the Delta. All under cultivation. Soil black and very rich looking. More mud towns and cotton fields. Passed very large number of camels carrying cotton to Alexandria and goods in boxes back. Ploughing going on everywhere—two cattle or buffaloes or an ox yoked together to the wretched looking plough. A poor little donkey with cotton bale on back was frightened by the cars, lost his balance, and rolled over, the cotton bale on the ground and his legs in the air. Had a glimpse of the Pyramids of Ghizeh. Day beautiful. Reached Cairo at 12.30 after a very dusty ride. After lunch drove to Mosque of Sultan Hassan. Quite dilapidated. Put on straw shoes to enter. Men praying, people sitting, talking or sewing, children playing even inside. Beset by cries of backsheesh on coming out; only a good stick drove off the applicants. Thence to citadel. Exquisite view of Cairo, Nile, and pyramids, the green land of Egypt bordered by the desert sand. To the Mosque of Mohammed Ali, spread with beautiful carpets and gorgeously decorated. Many praying; call to prayer from minaret. A snake-charmer performed in

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front of the hotel, with several cobras about three feet long and a scorpion. He carried nearly a dozen snakes in the bosom of his vest. They seemed to have been trained to fly at him as if to bite him, but did not strike.

7 Feb., *Quinquagesima Sunday*.—Went to the Coptic cathedral after breakfast. It is a good sized building with five domes over the main building, the chancel divided from the nave by a high wooden screen, plain, excepting three floriated Roman crosses, and a painting (Byzantine) of the Virgin and Child and St. Mark on either side of main entrance. Three openings in screen, with yellow striped curtains. Middle one opened during service. Six boys in albs, with colored stoles crossed before and behind and passed around the waist, seemed to compose the choir. Bishop's chair canopied on the north of nave. Reader's desk south side facing east. Did not see it used. Altar vested with striped yellow, and plain linen cloth on top; chalice and paten of clear glass; two candles lighted. Priest in plain alb, embroidered white hood on head, and yellow cope, attended by two boys in white albs holding lighted candles on either side of him. The service was said eastwardly. Bread leavened, with cross on center of loaf, surmounted by symbols of 12 Apostles and the legend, "Holy is Our God, Holy is the Almighty, Holy is the Immortal," in Greek. Service nearly finished when we arrived, but saw the priest administer in both kinds to several in the chancel, and to all the boys who served about; bread placed in the mouth, wine given with a

spoon held over the chalice. About 100 men present, shoes laid aside, and some women in the galleries behind screens.

Afterwards went to English service held in "New Hotel." About 150 present. A good practical sermon, and Holy Communion; very glad of the latter opportunity. Prayer introduced for President of U. S., in Litany, and also the following petition, "That it may please Thee to bless His Highness, the Khedive of the land, under whose liberal government we are able to worship Thee in peace and quietness." After Evening Prayer at church, rode on a donkey to see the view from the citadel at sunset, but was disappointed with it; the city in a shadow, very smoky.

8 Feb.—Drove to the Pyramids of Ghizeh in two hours. Hauled and pushed up Cheops by three Arabs. Less fatiguing than I supposed, though trying to a giddy head, especially descending, and quite a strain on the muscles of the legs. Sun intensely hot. Realized "the shadow of a rock in a weary land," and struck with the beautiful green of all the land, feeling the water of the river a beautiful type of the "river of life." An Arab, for backsheesh, ran down the pyramid, across the plain, and up the other in 9½ minutes! The pleasure of the view was much spoiled by the wretched demands for backsheesh. Arabs ran for three miles by the side of the carriages, some of the children stark naked. Lunched and walked to the Sphinx. The solemn grandeur of the dilapidated face is indescribable. Wonderful granite tombs, the blocks of stone often 18

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feet long and 8 by 4 feet thick, yet cut and polished as true as possible.

9 Feb.—Drove to Boulak for the Egyptian Museum, the finest in antiquities in the world; not large, but everything very good. Thence to the old Coptic church, very curious; screen finely inlaid with ivory; altar covered with yellow striped cloth. Thence to Isle of Rhoda, where Moses was found. Looked at the Nilometer, with its Gothic arches built A. D. 860. After lunch to Heliopolis, where is the oldest obelisk in Egypt or the world; tree under which they say the Virgin rested, and the spring at which she drank. Fine orange groves on the way. Observed the mode of irrigation—water pumped up by cows or oxen. Passed large bodies of Turkish troops in camp. The son of the Khedive drove by in his carriage. Again struck with the exceeding fertility of the land, and the barren, grassless appearance wherever the water did not reach. Noticed again the erect figures of the people, and the exceeding agility of their movements.

10 Feb. *Asb Wednesday*.—Attended the Coptic service at 8 a. m.; about an hour and a half long. Again struck with the reverence of the priest and people. The Patriarch of Alexandria present; he is about 40 years of age, with a black beard and pleasant, modest face. Attracted by the peculiarly good face of the young priest. He was robed in a white alb, with a figure of the Virgin and Child embroidered on the front, yellow figured cope, and white hood embroidered with red on his head. Attended by deacon, 13

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years old, in white alb and colored stole, crossed as in the painting by Domenichino of the Communion of St. Jerome. Only priest and deacon communicated. Vessels of silver. No white cloth on the altar. Vessels carefully washed, and then the hands rinsed in same water on paten, then drank by priest; water is then poured on his hands and thrown over his head. No adoration of the elements. Priests are taught that if any particle of the elements is left and lost, they, the priests, will be cast into hell. Afterwards visited the Coptic schools, where 250 children are supported by the Patriarch. Struck with bright appearance of the children; all taught English, and speak it without foreign accent. Visited the Patriarch. He was surrounded by about a dozen intelligent looking persons, all smoking pipes. He rose to receive me, and seated me on his right on the divan. The blackest Arabian I ever saw, dressed in white, brought me a cigar and coal to light it. A pleasant tasting sherbet was then handed round (to me first) in large glass goblets ornamented with gilt, and a white napkin to wipe the mouth. Coffee was then brought in small cups. The Patriarch was very affable, thanked me for my visit, and seemed much pleased when I told him my church in America was named St. Mark's. A Congregationalist minister had been to the church with me. In trying to explain what he was to the intelligent school-teacher, who acted as interpreter, I told him he belonged to a body of Christians who had no bishops. "What!" he said with great surprise, "a church without bishops! How

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can that be? Did not God give us bishops and send His Apostles to ordain them, and say whosoever despiseth them despiseth Me?"

Attended the English service, and heard the Communion Service read. Don't see why any one should object to it. Started in steamer at 3 p. m. for the Nile trip. 41 passengers. Small staterooms on deck. Shelves 24 inches wide for berths, 2 persons in each room, 6 feet 6 inches square. Grand view of pyramids all the afternoon. Immense number of boats on the river, with their wing-like sails,—“a land shadowed with wings.” Water in color like coffee prepared with milk. Marvellous green of the banks. Limestone hills on either side, shutting in the valley from the world. Boat was suddenly turned across the stream, through defect in steering, apparently, and nearly ran ashore, captain and crew all screaming at once. Finally got headed up stream by running the bow on the bank and letting stern float down, and then started again.

11 Feb.—Wind still north, thermometer 56° at 8 a. m. Dull and flat scenery: still a great many boats; ducks and ibis and snipe in great numbers, one small snipe hopping very tamely about the deck. Passed a good many mud or sunburnt-brick towns, which looked squalid and dirty to the last degree. Surprised to see so many sandbanks in the river and so many shallows, steamer every now and then striking on the bottom. At night drew up under the bluff on which Bibé stands, and tied fast in full benefit of all the odors of the dirty place. Short Evening Prayer in cabin to-

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night at 8 p. m., by Rev. Mr. Brooks, an English clergyman.

12 Feb.—Scenery still very monotonous, day very warm; thermometer 76° under the awning on front deck. Passed several large sugar factories, all said to belong to the Khedive. As we passed the Convent of Gebel-el-dayr, five naked monks came swimming off to board the boat and ask for backsheesh, but did not calculate aright and we passed them. At 4 p. m. stopped at Minieh, another squalid mud town. Visited the large sugar factory; many of the operatives nearly naked. Saw some Mohammedan workmen going through their devotions in the factory, as you see them doing everywhere. Walked through the town; naked and filthy people; could not get into Khedive's palace. Examined deposit of the Nile; regularly stratified; told it varied from $\frac{1}{4}$ of an inch to an inch in a year.

13 Feb.—Ran on to Beni Hassan last night by 9 p. m. Awakened this morning by the screams and quarrels of the donkey-drivers on the bank, as the dragomen hired them and placed saddles on them. Large crowds of children on the bank looking in windows as we were dressing, half of them naked. Struck with their pot-bellied appearance and lank legs, mere burlesques of humanity. At $8\frac{1}{2}$ a. m. got astride of the wretched little donkeys, and started. Three or four saddles soon turned, throwing their riders in the dust. In half an hour reached tombs of Beni Hassan; some of them very small, others large halls, with columns cut in the rock. All more or less decorated, some very

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richly, but time is gradually destroying the colors. Some containing an inner chamber with sitting figure.

14 Feb. I Sunday in Lent.—Fine morning. Started at 7 a. m. English service read by an English clergyman, and a sermon by a Congregationalist on text, "Who shall separate us from the love of Christ?" Very good. Afterwards found ourselves in the midst of a sandstorm, filling the air like mist, at times striking the face like fine rain, and covering everything with dust. The air looked as though a tremendous thunderstorm were at hand, yet the wind did not seem as violent as several times on the voyage. After lunch we rode up to the hills to see the tombs. No view for the sandstorm. Tombs not much; many bones of mummies lying about. Realized Stanley's description of the mud towns in the green of the valley, like dirty footprints on a beautiful carpet.

15 Feb.—Visited a Coptic school, where the children were being taught to write on sheets of tin. The children all sitting on mats on the ground. They and teacher looked bright and intelligent. The church hard by built of white and black brick, the neatest inside we have seen. Thence took a short stroll through the town. Several neat groves of young palms enclosed in brick walls. Night before last boat took fire over one of the staterooms from sparks out of chimney, but was soon extinguished. Singular to hear the old pilot calling out to the engineer, in the only English either of them knew, "Arffe speed—fulle speed—stop her—easee," etc. Reached Girgeh at

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10 p. m., where we fired some rockets in honor of the governor of Upper Egypt, who resides here.

16 Feb.—Started at 7.30 a. m. and reached Bellianah at 9 a. m. Most of the houses have upper stories, devoted to pigeons for the sake of their manure. Rode on vicious stallions, half broken, for an hour and a half through richly cultivated land, with large crops of barley nearly ripe and abounding in skylarks, sparrows, and small birds, to temples at Abydos. The dust horrible. The Memnonium the grandest temple we have seen—beautifully carved decorations, well preserved colors. Thence to temple of Osiris, with its large blocks of granite and oriental alabaster, mostly covered with sand. Lunched in Memnonium, and rode back through the dust. Wretchedly abused donkey. One driver bit the tail of his to make him go. Lifted in boat by ears and tail!

17 Feb.—Stuck fast at 1 a. m. on a sandbank, and did not get off again till 9 a. m. While at breakfast captain dressed as usual in naval coat and great yellow silk shawl all wound round his head, crying out “All right!” the only English words he knows. Crossed river with donkey, and rode to temple at Denderah, a grand ruin, not buried in sand, but almost covered with mounds of debris. Struck with the fact that it could never have been intended for a gathering of people. Most of the immense halls dark, with only a small hole for ventilation. Grand portico, with carved columns; dark passages all covered with carving. Most of the innumerable figures of the gods chiselled

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off and destroyed. House of accouchement of one of the gods near by.

18 Feb.—We have prayers each evening at 8 p. m. When by Presbyterian divines, generally contain a description of what we have seen during the day. Last night Rev. Dr. R—— told the Lord all about our sticking on the sandbank! A few days since, in petitioning for our preservation on our trip, he informed Him that we were travelling on a river “Thou knowest very well.” Reached Luxor at noon. After lunch rode to Karnak; spent the forenoon amid the ruins of this wonderful temple, one of the grandest the earth has probably ever seen. Wonderful hall of columns; two obelisks, one 92 feet long, the largest monoliths in the world. Sculptures very fine. Clambered to the top of the pylon; have seldom seen a more glorious view; part of the plain looking like an English park, the Nile and Thebes in the distance. Beautiful tints on the mountains.

19 Feb.—Reached Esneh at 12 m. As far as we saw, it is a filthy place. The porch of the temple is excavated from the rubbish. Grand, but ruder in sculpture than Karnak.

20 Feb.—Reached Edfou at 8 a. m. Rode over to temple, most perfect in Egypt now. Completely excavated by Mariette, and kept free from Arabs, so we could look at it in peace. Covered with sculpture in every part. Easy steps to top of pylon. Noticed here, as in all the dark parts of the temples, the strong nauseous odor of the bats.

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21 Feb. II Sunday in Lent.—Reached Assouan at 9 p. m. Beautiful view on river approach. Service and sermon at 10 a. m. by Rev. Mr. Brooke, an English clergyman. After lunch went over to Elephantine Island. Some ruins and good view of river, but driven off by crowd of wretched dirty Arabs. Saw what was said to be the Southern Cross at 4 a. m., but doubted if it can be so, as it seemed to me too high above the horizon.

22 Feb.—Set off on donkey and camels at 7 a. m. for Philæ. Passed through the most desolate burying-ground, on edge of desert, I ever saw. One English grave. Others marked by rude piles of stones, or small slabs with Arabic inscriptions. Visited quarries of syenite granite. Obelisk 10 feet square and 90 feet long lying there; marks of wedge, etc. Rode over desert by beaten path. Approach to Philæ very beautiful, the most charming spot on the Nile; grand temple and beautiful columns. Especially struck with room illustrated with death and resurrection of Isis, the body gradually coming again to life. Did Egyptians believe in resurrection of the body when this temple was built three centuries before Christ? Visit to Cataract. Nubians swimming through on logs, then rushing back to ladies for backsheesh. Rode back by river, buying baskets, feathers, whips, ostrich eggs, and “nubias.”

23 Feb.—Another beautiful day. Started on return at 7 a. m., making 10 miles an hour. Rush at 4 p. m. for coal; sharp fight of captain and coal men, with words and gestures. Boat loaded with hides from Nu-

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bia. Had a leopard and two cub lions, latter playful, on shore, tied with string; one got loose, and ran over the fields chased by all the Arabs; brought back in arms. Passed several sugar factories with high chimneys. Strange mixture of Lancashire and Egyptian scenery. Heat to-day is 84° in shade; strange for winter, yet not felt so much as the same temperature at home in summer, probably because of dryness of atmosphere. Telegraph poles as far up river as we have gone thus far. Table getting very poor. Landed at Luxor at 9 p. m., after making four circles and coming up to the bank a fourth time, captain, pilot, and all hands screeching and gesticulating very violently.

24 Feb.—Ferried over at $8\frac{1}{2}$ a. m. Horrible scenes at carrying donkeys over ferry, several falling into water, wetting saddles. Great delay, with largeness of party; agreed to take only 25, but have 41. Little girls followed us all day, many with three or four large rings in each ear and some in noses. In evening all invited to British Consul's, where we had a *fantasia* for an amusement. Six dancing girls; strange, extraordinary dancing dresses, ornamented with sovereigns; one had 300 or 400. Strange musical instruments; a sort of fiddle, with two horsehair strings over cocoanut shells and drums. Scene not very refined. Even in house asked for backsheesh.

25 Feb.—Again horrid scenes with donkeys and boys at ferry. Closed the day by visiting the Colossi, their wonderfully solemn look, great size.

26 Feb.—Again to Karnak. Struck with immense

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size of the ruins, extending in four directions. In building at the extreme east, the pillars had been painted over with figures of Christian saints; on the roof what seemed to be the figure of St. Luke; must have been used as a Christian church. Returned to boat in haste to sail at 12 o'clock, when told we should not leave till morning. Very provoking, this sudden change of plans. Exhibition of Arab tournament before the Consul's house. Mere barbarity, bleeding horses' mouths with bits and their sides with stirrups.

28 Feb. III S. in Lent.—Service by Rev. Mr. Brooke, and sermon by Rev. Mr. Appleton. Fine day, cold north wind. Met up boat, and received letters. No Holy Communion since Sunday before Lent. Much missed.

2 March.—Sailing on. Khamsin wind, very hot, debilitating, and depressing. Sandstorm all day, wretchedly disagreeable. Arrived at 6 p. m.; fuss at landing. No room engaged; had to go to Hotel d'Orient; good.

3 March.—Shopping. Drove to Palace of Ghizeh; beautiful garden, fine collection of African animals and birds. Palace most beautiful; fine French furniture and most chaste decorations, colors all delicate, tints suitable to hot climate. Khamsin blowing all day, very hot.

4 March.—Made a private excursion to Sakkarah. Started 7 a. m.; took donkeys in train from Boulak to Badreysan, and reached Sakkarah at 9 a. m., riding six miles. Pyramids; grand tomb of Apis, with 30 large granite sarcophagi; beautiful tomb of Tih, very rich in

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perfect sculptures. Passed pyramids of Dashour and Ghizeh, riding home all the way, 18 miles over the desert and grassy plains, by 5 p. m. Good donkeys—shaved, and legs decorated with trimmings by fancy cutting of hair. Stopped in evening to see a gambling saloon, roulette on public street, near Shepheard's Hotel. On the way to-day saw people digging in ruins of Memphis for the dust to put on watermelon hills.

5 *March*.—Left at 9 a. m. in cars for Ismailia; double-roofed cars, large open ventilators in each compartment; most of the way over fertile green Delta and land of Goshen. Camel and cow yoked together to plough; almond orchards in full bloom. Lunched at Zagazig; beastly, dirty conveniences at station. Passed sites of Pithom and Rameses; desert sand lying in drifts like snow. In canal passed several large steamers. Arrived at midnight; passengers fell into water at landing; wretched arrangements; Hotel de France, like dirty inn on our Western borders; wretched hole of a room on roof. Some of our party slept on billiard table.

6 *March*.—Embarked on *Diana* at 5 p. m.

7 *March*. *IV Sunday in Lent*.—Wretched day. N. W. gale of wind. Went ashore, as we could not sail, to the Consul's (English), and had service and sermon by an English clergyman of Gaze's party. Afterwards walked to top of lighthouse; electric revolving light, and breakwater.

Neglected to say that on Sunday we took on board about 400 pilgrims returning from Mecca, of every

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color and variety of costume, all arms being taken away as they came on board; brought their own food, chiefly bread and beans; some old men with white beards dyed quite red. On inquiry found the following nationalities among them, and on the boat:

Americans.	Hungarians.	Mesopotamians.
English.	Austrians.	Armenians.
Irish.	Greeks.	Syrians.
Scotch.	Maltese.	Jacobites.
French.	Turks.	Kurds.
Germans.	Mexicans.	Anatolians.
Welsh.	Jews.	Persians.
Italians.	Egyptians.	Tartars.
Swedes.	Arabs.	Chaldeans.
Russians.	Nubians.	Afghanistans.
Poles.	Circassians.	Berghistans.

10 March.—Off Jaffa at daylight. Shrieking Arabs on steps of ship, and yelling like mad in boats. Landed in rain at 7 a. m. Wretched little town on an eminence. Waded through mud to nearly top of shoes to camp by the Twelve Tribes Hotel; mud everywhere. Breakfasted, and went to reputed house of Simon the Tanner by seaside, where St. Peter had his vision on the housetop; ancient well by house. If not the house, at least near the spot. Then to Miss Baldwin's school; about 40 bright boys, but only two or three of those she had had three years knew the Apostles' Creed in English or Arabic. Rode out after lunch through orange groves to Ramleh. Scenes at starting with horses, which had been waiting for us for three

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days, and were full of mischief, plunging and rearing; two gentlemen and one lady thrown. Passed over sandy plain, with many flowers, tulips, etc., in full bloom; hills in distance; sand to the right, and beautiful meadows to the north. Reached Ramleh at 4 p. m.; small town; tower, Saracenic; Latin convent. First sight of lepers begging by the wayside, and blind men, as in our Lord's time.

11 March.—Cold night in camp at Ramleh; ground soaking, tents all wet; everything, even bedclothes, damp. Constant noise in camp all night with horses (we have about 100) and servants; little sleep, jackals prowling about and crying all night (foxes of Samson?). Tomtom at 6 a. m., two bells, two tin pans, and horn; no sleep after that. Breakfast at 7, in saddle at 7½. Lovely morning; sun shining on the dew, and glistening on hills of Judea. Beautiful scarlet anemones (lily of the field?) in patches like parterres, also pimpinels and cyclamens. Plain of Sharon far more beautiful than any description I have ever seen. Soon reached Latrone, still a den of robbers; little stone village on a hill; then the valley of Ajalon, the scene of Joshua's chasing the Philistines while the sun and the moon stood still,—a beautiful valley stretching far away to the plains of Philistia, the desert in the distance, with mirage hanging over it. Pass of upper Beth-Horon in full view. Then began to enter the weird pass, with its caves to hide in; almost barren hills, shrub-oaks and flowers in spots. Lunched in Wady-Ali, under a fine ilex, by a spring. Then on to Kirjath-

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Jearim, where the ark abode 20 years; a stone town on the right. Soon on up; still more barren hills, with fine views back towards the sea, passing where John the Baptist was born, and soon came unexpectedly on N. W. corner of Jerusalem, but had no view of it. Found camp pitched by Jaffa gate, overlooking valley of the Gihon. Lecture by Rev. Leet, of Clifton Springs, Canada. Stopping by a small brook, he said to all he could gather: "Ladies and gentlemen, this is the brook Kedron! where David gathered the five stones and slew Goliath!! Here the Israelites lived in the plain, and the Philistines came down from the hills and drove them towards the sea!!!" As soon as we reached camp, ran into the city for a few minutes and had a glimpse of the Church of the Holy Sepulchre.

12 March.—Again night very cold and damp, but beautiful morning. Rode down the valley of Hinnom; much deeper than I had supposed; Hill of Evil Counsel, Potter's Field, place of Judas's hanging. Sat down and enjoyed view of the city from Mount of Olives; much as I expected, but more beautiful. Made out well the various points of interest; the beauty of the dome of the Mosque of Omar not overrated. Could but sit in silence alone and meditate; then went a few steps east, and looked over the wilderness of Judea, site of Jericho, valley of the Jordan, Dead Sea, and the mountains of Moab beyond. A purplish blue tint threw a delicate, mysterious haze over all. Whether it was simply the beauty of the scene or the associations, I never was so entranced by any view before.

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I could have sat there the entire day. Descended to the Garden of Gethsemane, but the 8 olive trees were enclosed in a stone wall, and the leaves and flowers sold! and the crowd, though quiet, took away with the midday glare much of the solemnity of the place. Thence through Jewish and Mohammedan burying-grounds up the Kedron, north of the city, passing Damascus gate to camp for lunch.

After lunch were shown Church of St. James, in an Armenian convent, site of David's Tomb; the Cœnaculum, a room with gothic arches; house of St. Mark. Sat on hill of Zion and overlooked Hinnom, Kedron, Hill of Offense, etc. Thence to Jews' wailing place; nearly 100 men and women weeping. How strikingly it seemed to illustrate the language of Jeremiah, and David's lament, "Thy holy temple they have defiled, and made Jerusalem a heap of stones." Thence up the steep Via Dolorosa, narrow, dirty, and crooked, to the Church of the Holy Sepulchre. The most interesting day I ever spent.

In the evening we had an olive-wood fire in camp, and sang "Jerusalem, my happy home."

13 March.—Started early for the Pools of Solomon and Sealed Fountain, passing the Well of the Wise Men by the way. Wonderful flow of fine water from fountain. Followed the aqueduct to Bethlehem. Visited convent; scene of Nativity, smaller than I supposed; and the Cave and Study of Jerome. Then to the Grotto of the Virgin; and David's Well of Bethlehem. Particularly struck with the beauty of the women. All

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said to be Christians, and virtuous. Looked over the plains of the shepherds, and scenes of Ruth's gleaning, and rode back to camp by the Jaffa gate.

14 March.—Service in Christ Church (English mission). After lunch walked through the city, over the Mount of Olives by the way David went when fleeing from Absalom. Tried to identify a spot near where the Ascension took place. Sat down and enjoyed the view over the Jordan. Identified the way our Lord came from Jericho to meet Martha, and the probable site of the tomb of Lazarus. Returned by way of triumphal entry. Think the old road must have been a little higher up and commanded a better view of the city. Then walked by way of the Pool of Siloam, Well of Joab, and Potter's Field along south side of Hinnom to camp. A Rev. Mr. Vidal, an elderly English clergyman, who preached last Sunday at Port Said for us, died to-night in Gaze's camp. How sad to die thus in a foreign land!

15 March.—Went early to Mosque of Omar. The mosque exceedingly rich, but courtyard very badly kept. Shown a great many absurd things, such as the Lord's marble cradle, etc., but still a great privilege to stand on the spot of so many sacred associations from Abraham to our Lord.

16 March.—In saddle at 6½ a. m. Horses not unlike Twain's description. Shod with flat plates of iron, three nails close together on each side. Only fed and watered night and morning, yet seem to stand work well. Went over Mount of Olives by Bethany, through

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the desolate wilderness of Judea, down steep paths to Dead Sea, attended by an armed guard. Sheik in red slippers, white trousers, blue embroidered jacket, yellow silk scarf about his head, and large curved sword. Guard in sheepskin coats, and old antique rusty muskets. I doubt if they would go off. Saw nothing but partridges and flocks of white sheep and black goats. Sheep all called by name, but shepherds seldom will acknowledge it. Saw several flocks led by shepherd talking to them all the while. Lunched at place called by Mohammedans "Grave of Moses." At Dead Sea by 2½ p. m. Wind north, not very warm, scenery very fine. Water clear as crystal. After dipping hand in it remained salty all day. Water very salt and almost sickening; still my horse drank some. Could see distinctly half length of sea. Beautiful view of Moabite hills of Pisgah. Thence to Jordan by plain. Salt on ground. Full of holes large enough for a rat. Jungles of low bushes. Passed site of Gilgal, a wretched hole, and after eleven hours in the saddle camped on site of old Jericho. Noise in camp all night by servants. Jackals and hyenas crying.

17 March.—Beautiful morning. Off for Bethel. Fine variety of flowers; exquisite view of plain and country east of Jordan. Sharp pull up hill; on top frightfully strong and cold wind all day. Soon on king's highway from Jerusalem to Damascus; frightfully bad bridle-path. Many pilgrims on their way to Jerusalem. Two prisoners handcuffed in wooden bar led in same direction. Heavy showers of cold rain.

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As we passed from the borders of Benjamin to those of Ephraim was struck with improved look of the country.

18 March.—Off at 7 a. m. Hills much same size and shape as Highlands of the Hudson. First stopped at ruins of Shiloh, a most desolate scene. Several beautiful little plains on the way. Passed Lebonah; country finest we have yet seen. Came down on beautiful large plain near Shechem. Visited Jacob's Well, where our Lord talked to the woman of Sychar. Then to Joseph's Grave. Then to Shechem, passing Mounts Gerizim and Ebal; several ladies falling off and detaining us greatly. Shown the Samaritan Pentateuch; first a modern copy, and then (for more backsheesh) the real one. Comfortable day compared with yesterday, but path very muddy. Nine hours in saddle. In Shechem saw the city's chief men sitting at the gate, also lepers begging there. In grain market, "good measure, pressed down and running over," given.

19 March.—Raw east wind and cloudy day. On mounting to top of pass had fine view of Mount Hermon in the distance. Reached the city of Samaria at 10 a. m.; most beautifully situated on a hill, surrounded by fertile valleys and mountains, now only a desolation. Church of St. John in ruins, reputed site of grave and imprisonment of the Baptist; long rows of marble columns showing signs of former magnificence. Thought over the varied scenes of Samaria's eventful history. Then on to Dothan, where Joseph found his brethren and was sold; a quiet little valley,

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most fertile and luxuriant grass which the horses were very eager to eat. Elisha's residence also.

20 March.—Camp last night almost in a bog; everything very damp this morning. Started at 7 a. m. Rode over plains of Esdraelon to mountains of Gilboa, where Jonathan and Saul fell. Then to site of Jezreel, most beautiful situation on side of Gilboa, overlooking the plain and down the valley of Jezreel over the valley of the Jordan to mountains of Gilead. Then to Gideon's Fountain, issuing from the rock on the side of Gilboa, and forming a beautiful clear pool, in one place nearly ten feet deep. Crossed the plain to Little Hermon, and lunched under some lemon trees at Shunem, with hosts of women and children surrounding us. Then we rode to Nain, with Tabor in full view. Nain a little village of a few houses all overgrown with mallows. Saw the site of the old cemetery; tried to picture the gate and the scene. Thence over the plain and up the hills to Nazareth, shut in a narrow valley with white limestone hills 300 or 400 feet high on either side. On the way up one of the muleteers dropped a trunk and refused to pick it up, saying another must do it. Our quiet conductor Floyd immediately thrashed him with his whip into obedience. Towards dusk saw a good many of the women of the town with their children come down to the fountain for water. Perhaps the Virgin did the same.

21 March. Palm Sunday.—Rev. Mr. Teller, son-in-law of Bishop Gobat, a German by birth, sent word to camp that he would be happy to have any minister in

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the company preach in the English church at 11 a. m. I was not fit to preach, and the Independents declined. Rev. Bruce "made a prayer" and preached in our salon tent. After lunch went to see place of the Annunciation, workshop of Joseph, and site of the synagogue in which our Lord preached. Then to the top of the hill on which the city was built, where we sat some time enjoying the view.

22 March.—Off at 7 a. m. Stopped at what is said to be Cana of Galilee, and were shown two of the water-pots. Lubieh. Passed the Mount of Beatitudes; the top of Tabor still in view, Hermon looming up to the north. Descended to Tiberias and Sea of Galilee, a much finer and more beautiful sheet of water than I expected to see. Surrounded by hills, most of them precipitous; others with rich spots of table-land descending rapidly to the lake, many of them spots susceptible of very high cultivation. Beach of lake composed of white and black pebbles and small shells. Mount Hermon a grand object as one looks up the lake; the hills of Bashan on the east. Enjoyed a good bath in the lake, then went out in a boat fishing for a few minutes. 20 hooks on white gut-line flung out and drawn rapidly in through schools of fish. Caught some looking like perch but shaped like sunfish. Passed to-day several people ploughing, with pistols and swords in their belts. What a comment on the country! Saw a large flock of storks, quite tame, on the ploughed ground, also many gulls flying over the sea.

23 March.—Rode through Tiberias, a very dirty

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town with ruined walls. Nets hanging on walls to dry; grass growing on housetops; hyssop on the wall. Off at 9 a. m., some of the party by boats. Rode close by shore; no place to draw nets until we reached the site of Magdala on southerly side of the plain of Gennesaret. Rode along plain, with multitudes of oleanders, some in flower, to the supposed site of Capernaum, where we lunched and camped. Then over a promontory to Bethsaida; a beautiful sandy beach for fishing. Then on to the supposed site of Chorazin, a few ruins surrounded by thistles six or seven feet high, with green and white leaves; ground literally carpeted with flowers, daisies, buttercups, etc., etc. Heat like that of a sultry August day at home; very oppressive. Figs nearly in full leaf, while quite bare on the hills. Again struck with the beauty of the scenery on all sides of the lake,—a surprise after Murray's description. Insects and fleas and flies innumerable. Nightingales singing at night, as at Nazareth. Expected a Bedouin attack to steal horses to-night, so kept all servants on guard. Site of camp very wet and full of malaria.

25 March.—Showery all the morning, and warm. Rode all the morning through bogs by side of marshes full of good small cattle and buffaloes. Large number of Bedouins encamped on the route, a wretched, forsaken looking race. Then over very stony road, with fine views of the plain, to site of Dan. Then to Cæsarea Philippi and its grand stream flowing out of the hillside, the main source of the Jordan. These fountains, as they call them, are a continual surprise to

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me, the immense quantity of such beautiful water starting up out of the ground. This is supposed by Robinson to be Baal-Gad. (Joshua xi, 17.) It was here that the famous words were spoken, "Thou art Peter, and upon this rock will I build my church."

26 March. Good Friday.—Awakened at 4½ a. m. by a heavy shower of rain and snapping of the tent ropes. As the rain held up a little, we started at 7 a. m. for the pass over Mount Hermon. Weather rapidly grew worse; gale of wind from the west and heavy rain, which soon turned into hail and heavy snow. Suffered frightfully from the cold. Reached the summit of the pass at noon; had to dismount in six inches of snow and lead our horses down part of the way; soon got below snow line. Reached a miserable little village at 1½ p. m., two of the ladies completely benumbed and exhausted with cold. Sat down behind a stone wall for a little lunch. Baggage came up by three o'clock. Muleteers' feet bleeding, and men most exhausted. Began snowing again, so decided to go into the miserable huts and spend the night. Slept on the floor on mats, with fire in the corner.

27 March. Easter Even.—Still snowing; a foot has fallen. Very cold; thermometer at 32°. Tedious day in prison, crouching over fire, and "pitching pennies" to keep warm.

28 March. Easter Day.—Prepared to start, as our food is almost exhausted and can get nothing here but Arab bread and poor mutton at exorbitant prices. At 8 a. m. found two feet and more of snow had fallen;

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wind still blowing a gale, snow drifting and occasionally falling. After a great deal of discussion decided, I think wisely, to stay, instead of tempting the snow-drifts. Floyd and three men started on to look at the path and see what could be done. Considering that we are 4000 feet above the sea, very comfortable. Thermometer at noon was 50° in shade. Short service at 11 a. m. Sang hymn, "Christ the Lord is risen today"; read anthem, Epistle, and Gospel; sang our hymn 209, "Thou art the way, the truth, the life." Floyd returned after four hours; reported the snow very deep. The sheik who was leading the way sank over his horse's back into a snowdrift.

29 March.—Up at 4½ a. m. Still cold, but clear. Ladies complained bitterly of the vermin in their apartment. Started at 6 a. m. through deep snow until after we passed Kefr-Haur; then descended into the plain, and as the sun came out very warm soon got clear of the snow. Lunched at Artuz, in plain near supposed site of Saul's conversion. Beautiful plain, with hills on either hand; occasionally, when planted, fine olive trees. Forded the Pharpar near Kefr-Haur. Towards evening approached Damascus, beautifully surmounted by gardens with trees extending for several miles in every direction. In approaching, rode out with Mr. and Mrs. Shenstone and soon got lost in the lanes shut in by the mud walls between the gardens. We could not make any one understand our wishes, so wandered about till dark. At last made some one understand we would like to find the hotel, and then we got a guide

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to take us to camp. Tents not pitched till 9 p. m., and dinner at 10 p. m. Soldiers on guard around camp. Frightfully cold; tents, which were wet, frozen stiff in the morning.

30 March.—Visited large mosque, fine building, tomb of Saladin. Several humbugs, as usual. To top of minaret, and fine view of the city with its flat roofs and covered streets. Then to several large khans, where goods came from Bagdad; thence through street "called Straight," with its bazaars. After lunch walked through the city to the East gate, and looked at spot where they say St. Paul was let down through a window in the wall. Noticed in many places houses on the wall, where such a thing could still be done. Then the lepers' hospital, where I saw the frightful ravages of the disease. Called on Rev. Henry C. Reichardt, having services here under charge of Bishop Gobat. Then visited the Jews' quarter, and noticed the cast of face, so different from the Western type and more like the portraits of our Lord; many of them very good looking. Through many of the bazaars, which were very numerous and very busy; but, with the exception of the silks, shoes, and saddlery I was disappointed in them. Bought some scarfs, pipes, and slippers as curiosities.

31 March.—Spent the morning wandering about the city. After lunch went up on the mountain to see the place where Mohammed looked at the city and turned away as too great a paradise to enter on earth. Then again rode through the city and bazaars, almost like

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riding through Washington Market, the streets so narrow and crowded. A dog which joined us at Jericho has followed us all through the journey. We have called him "Jericho." He keeps near the cook's tent at night, but always leads the riding party in the day, valiantly fighting all the village dogs by the way.

1 April.—Started at 9 a. m. by diligence road for Beyrout.

2 April.—Started at 7 a. m. Very cold, with flurries of snow. Had lunch near Mejdal, in a barn belonging to diligence company. Scenery very grand. Crossed the plain, seven miles wide, and the river, thinking of the many armies which had gone up and down this valley. Stopped for the night at Jenadad (?), at foot of Lebanon. Storm and wind so violent we were driven into an Arab hut; and well we were, for our tents would not have stood; they are only intended for good weather.

3 April.—Up at daylight. Storm still very violent, but resolved to go on to Beyrout to-day, if possible. Immediately began to ascend Lebanon. Magnificent view of valley looking back, most of it under water from rain during the night. Moslem salutation of "God be with you" very touching as travellers passed us in the deep snowdrifts. Wind blowing hurricane, and with the rain, sleet, and snow driving in our faces it was almost impossible to sit on our horses or to force them against it. As we ascended, snow became very deep; up to our horses' bellies on the road; by the side of it, drifts 15 to 20 feet deep. Diligences, mail

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wagons, and army wagons abandoned all along the road. Began to doubt whether we should get through, but pushed on as rapidly as possible, trotting the horses whenever practicable. After three hours' hard work got through the snow, and then galloped into Beyrout in two and a half more. Enjoyed the grand view of the coast and the sea all the way down. Struck with the fertility of the soil, and thought of the words, "Thy fruit shall shake like Lebanon." Reached Hotel Bellevue, a good house, at 2½ p. m., having accomplished the tour without sickness or accident.

7 April.—Sailed at 6 p. m., on the *Minerva*, two days behind time.

8 April.—Landed at 8 a. m. at Cyprus. Walked through the poor bazaars. Visited Greek church which is said to contain tomb of Lazarus. Wind blowing very hard, with squalls of rain. Went off in a wretched heavy boat, which two men could hardly pull, taking in cargo—cotton, fruit in baskets, and wine—all day. Some fell into the sea. Sailed at 5 p. m.

10 April.—Called at Rhodes very early in morning. Beautiful day, sea quite smooth. Sailed among islands all day. Never had more beautiful sail or scenery. Passed Patmos in the distance at 3 p. m.; a high, hilly island. Exquisite colors on islands towards sundown.

11 April. II Sunday after Easter.—Thick fog, and so did not reach Smyrna until after 11 a. m., too late for church service. Fine view. Ruins of church where Polycarp preached. Visited his grave and place of martyrdom, now a small Moslem cemetery. Sailed at 5 p. m.

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12 April.—At Mytilene shortly after daylight. Then sailed past site of Troas, the plain of Troy. Mount Ida in distance, covered with snow. Entered the Dardanelles about noon. Saw where Xerxes' bridge was built, and Leander and Byron swam across. Struck during this voyage with the wonderful blue of the sea, so transparent boats seemed to float in ether.

13 April.—Arrived at 6 p. m. Too hazy for view. Water in Golden Horn alive with jelly-fish. Many ships. Boats and caiques everywhere. Hotel Luxembourg, dirty and poor. Ascended Galata tower; exquisite view. Dancing dervishes, an idiotic looking set; twenty spun like tops, 50 revolutions a minute, for half an hour, and this they call worship! Then to bazaars, all but interminable. Deformed cripples in abundance; one man with seven toes on a foot, another with toes on shin bone, etc.

14 April.—Mosque of Ahmed, very fine; site of hippodrome; column of Constantine. Then St. Sophia, grander than anything but St. Peter's. Oh, that a voice like Chrysostom's might again be heard here! Offered such a prayer in it. Treasury of Sultan; pearls, rubies, emeralds, and diamonds to be counted by millions; seemed to have lost their value. Church of St. Irene; an arsenal for muskets, arranged in every possible place; the cross still distinctly visible in apse of chancel! Mosque of Sulieman Mohammed; disappointed with it; a poor imitation of St. Sophia. Mosque of pigeons, thousands being fed. Lunched, and drove through city by the palace of the Sultan, and numerous fine barracks

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filled with fine looking soldiers. Dogs in streets; trod on one or two; they opened one eye, and fell asleep. Magnificent saddle-horses for hire at every corner. Tunnel, with railway on inclined plane; and telegraph wires,—so strange here! Surprised at the large number and size of Moslem graveyards everywhere about the city.

15 April.—Sailed up the Bosphorus to the Black Sea; scenery most beautiful, finer than Bay of Naples. Banks covered with palaces and numerous houses. 20 or more fine Turkish ironclads at anchor. Immense number of vessels of all sizes. To hill back of Scutari; view of Sea of Marmora, Black Sea, and Constantinople, with the Bosphorus spread out like a map before us. English cemetery, and graves of soldiers who died during the Crimean War.

16 April.—Went to see the Sultan proceed to the mosque this Friday, being the Moslem Sunday. Preparations for him by caique, saddle, or carriage. Went by water. Beautiful caiques, white and gold, with 24 rowers. Salvos of artillery from the flagship and shore as he embarked. Yards of all the men-of-war in port manned.

17 April.—Sailed in *Minerva* at 10 a. m. through the Sea of Marmora; very dreary and uninteresting.

19 April.—Landed at the Piræus at 6 a. m. Still cold, north wind. Drove to Athens, five miles over beautiful macadamized road. To Hôtel des Etrangers; very good. New, neat city. Walked to top of Lycabettus; fine panorama of the city, plain, and harbors.

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Still tired from tossing on the sea. Towards evening went to the Acropolis, and studied out the Parthenon, Erechtheium, etc.

20 *April*.—Theseum, well preserved. From there to Bena, where Demosthenes declaimed his wonderful orations. The Areopagus and Mars Hill, where St. Paul stood and preached. What a rostrum, and with what surroundings! The Bishop of Lincoln has well said of the Parthenon, “the finest building on the finest site in the world.” Thence through Agora to the Odeum of Hadrian, and most interesting Theater of Dionysus. So by curious Temple of the Winds to hotel. Afternoon to Temple of Bacchus. Evening visited the Parthenon by the light of the full moon. Building looked even grander than in daylight.

21 *April*.—With Mrs. Hill to see the closing exercises of the Mission schools. Closed now, as this is the Greek Holy Week. Much puzzled with the modern Greek pronunciation; but very much struck with the intelligence of the children, the promptness of the answers, and the very large amount of scriptural instruction. Their behavior remarkably good. 535 at present on roll of attendance,—a good work! Went thence to Museum; still in great disorder, and apparently of little value. Examined the excavations in the old Via Sacra, and the bas-reliefs which have been found. Amused at the signs over the shops, and to see Greek applied to modern trades.

22 *April*.—Spent most of the day writing letters. Walked out in the afternoon to the Stadium. Evening

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went to the Russian church, to the service called "Reading the twelve Gospels about the Passion." This is Maundy Thursday here. Church full; people very attentive, each with a lighted candle, which they extinguished every time a hymn was sung between the Gospels. Met a funeral to-day. Body borne on men's shoulders in an open coffin and uncovered!

23 April.—Good Friday here, but stores all open. Went to Greek church to hear Latus preach. Could understand very little but his text, "Pilate said, Take Him away and crucify Him." Grand service; magnificent action and great eloquence, I could see. Church crowded with men and overflowing into the street. Preached in black gown and priest's hat. Evening dined with Gen. John Meredith Read at Hôtel de Grande Bretagne. With him to cathedral. The bier a mere cloth on table, with figure of dead Christ painted on it. Archbishop and many clergy. Church full. High officials of government, and soldiers on duty. Every one had a lighted candle. Bier and people all incensed, and then sprinkled with holy water, by Archbishop and priest. Hymns and music those for the dead, but robes of priest most gorgeous cloth of gold. Archbishop's magnificent mitre studded with jewels. Went to Russian church; priests all in black vestments, and music much more sad and funereal. Afterwards witnessed the processions of the bier and clergy of each parish through the streets. Some were preceded by bands of music and soldiers. Much of the town illuminated; streets packed with people. Each

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one had a lighted candle. Rockets and blue and red lights fired. Reminded me more of one of our political processions than of Good Friday.

24 April.—Bade good-bye to Dr. Hill, and took the steamer for Syra at 6 p. m. Quiet night, and arrived at 6 a. m.

25 April. *St. Mark's Day, IV Sunday after Easter.*—This being Easter here, there was a continuous firing of pistols, guns, and firecrackers; all the town decked with flags; sounded and looked like a very noisy 4th of July at home. Sailed at 6 p. m. in the *Urano*, (Austrian Lloyds,) a fine ship, but heavily laden and deep in the water. Attended church to-day; first time since I left Jerusalem that I had an opportunity of doing so. A German-born old clergyman read parts of Morning Prayer, and preached a sleepy sermon.

27 April.—Landed at Corfu at 1 p. m. Found everything closed because of Easter holidays. A poor town. Sailed again at 3 p. m.

28 April.—Frightfully rough during the night, ship pitching dreadfully; still, slept through most of it. Morning quite pleasant, and sea passably smooth. Best boat we have been on; civil officers, but wretched cook.

29 April.—Lovely day; sea like a lake. Reached Trieste at 2½ p. m.


After landing at Trieste, it was inevitable that Dr. Hoffman should visit Vienna, the beauty, cleanliness, and the modernity of which appealed to him after his

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encounter with the untidiness and stagnation of the East. From Vienna he went to Dresden, and from there to Paris; leaving for London via Dieppe on the 14th of May. Reaching his destination on the following day, he placed himself again in the hands of Dr. McKenzie. He made arrangements also for occasional visits to Rev. J. D. D'Orsey for vocal drill. Leaving London on the 26th of July, he went to Cambridge, then to Ely, Peterborough, Lincoln, York, Fountain's Abbey, Ripon, and to Melrose, reaching Edinburgh on July 31st. On August 3rd he was at Loch Lomond, and in the evening at Glasgow. On the 4th he arrived at Carlisle; on the 7th at Grasmere and Wordsworth's grave; and on that evening reached Liverpool, whence he sailed on the 14th for America in the steamer *Scythia*, reaching New York on the 24th at noon, finding his kindred and friends well, and offering up his thanks again to the good God who had preserved him through all the contingencies and perils of his journey.

XVI

THE DEANSHIP

N the 26th of October, 1878, the following letter was dispatched to the rector of St. Mark's, Philadelphia, by the Trustees of the General Theological Seminary, New York:

NEW YORK, October 26th, 1878.

TO THE REV. EUGENE A. HOFFMAN, D.D.

Rector of St. Mark's Church, Philadelphia, Pa.

Reverend and Dear Sir:

At a meeting of the Trustees of the General Theological Seminary, held in this city on the 23rd ult., we the undersigned were appointed a special committee, with instructions to announce to you the fact of your election to be Dean of that institution and to request that you will accept the post.

The resignation of the office of Dean by the Rt. Rev. the Bishop of Springfield does not take effect until the 15th day of June, 1879. Notwithstanding this, it is deemed important that we should be informed of your decision at as early a day as may be convenient.

The expression of personal sentiments in such a communication as this may not, perhaps, be strictly in order; still, we cannot resist availing ourselves of the opportunity to say that in view of your well known ability and attainments, your long and approved service in the Church, and your constant interest in the Seminary, the Trustees have, in our opinion, made a wise

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selection, and we trust that nothing will prevent you from acceding to the wishes of those who have given you so marked an assurance of their confidence and regard.

We remain, with sincere respects,

Very faithfully and truly yours,

F. D. HUNTINGTON,

Bishop of Central New York.

MORGAN DIX.

ORIGEN S. SEYMOUR.

Committee.

My Dear Rev. Brother:

I send you by this mail an official letter. I was authorized by Bishop Huntington and Bishop Seymour to put their names to it. This accounts for the fact that their signatures are in my handwriting.

I need not assure you that the action of the Trustees has been extremely gratifying to me, and the expressions of satisfaction are universal. Every one seems to think that your election as Dean was an excellent thing for the Seminary, and all hope that your way towards acceptance may be quite clear.

In common with the great body of the Trustees, I long to see our dear *alma mater* made all that she ought to be, and it does seem to me that if a man of your abilities, perfectly independent as you are, and without any past complications, personal or otherwise, will take hold, backed up by a warm and hearty support such as we will give you, a brighter era is in front.

I remain, Very sincerely and truly yours,

MORGAN DIX.

THE REV. E. A. HOFFMAN, D.D.

To this communication Dr. Hoffman replied as follows on the 15th of November:



Dean Hoffman

From a painting by Eastman Johnson, 1882

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PHILADELPHIA, 15th November, 1878.

TO THE RT. REV. F. D. HUNTINGTON, D.D., THE REV.
MORGAN DIX, D.D., AND ORIGEN S. SEYMOUR, ESQ.,
COMMITTEE, etc.

Gentlemen :

Your official communication, announcing to me my election as Dean of the General Theological Seminary, has received my most careful consideration.

A call from a board composed of the Bishops and representatives of all the dioceses of our Church to a position of such great responsibility, as well for those who are to serve in the sacred ministry as to the chief Bishop and Sovereign Judge of all, could not be received without more than ordinary emotion. With many misgivings as to my ability to fulfill the duties required by the office, but believing my election to be tantamount to a command from the Church, and through her from her divine Head, I have determined, relying on His strength, to accept it.

I shall be ready, if the Lord will, to enter on its duties when the resignation of the office by the Rt. Rev. Bishop of Springfield takes effect.

Will you kindly convey to the Board of Trustees my sincere appreciation of this most marked assurance of their confidence and esteem? And with my thanks for the manner in which you have been pleased to convey to me their wishes,

I have the honor to be, very respectfully,

Your obedient servant in the Church,

EUGENE AUG^s HOFFMAN.

To this great position, then, Almighty God, working through His providence, had summoned him. Short of the episcopate there is no post of equal dignity in the American Church. The episcopacy has its

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own special spiritual grandeur. In fact, when one enters its august sphere one enters into the college of the Apostles; and there is but one step from the apostolate to the Person of the great High Priest and Bishop Himself. Whether the bishop be the patriarch of the Imperial City, or cardinal, or prince-bishop, or archbishop, or the humblest bishop-coadjutor in the poorest of all missionary jurisdictions, he has an equal dignity with all his brethren in the spiritual altitude of his great office. To be of the Apostolic College of all the ages is the sublimest dignity humanity can be called to. One wonders that it can ever be declined for any reason short of conscious unfitness for its great executive work. Great parochial place is as nothing, ideally, to it. To be within, so to speak, the personal *entourage* of our Lord in this world and the next, to have a post like this in the kingdom of Christ, in the city of God, is to have won more than the honor of an archangel. But short of this supreme dignity, the post of Dean of the General Theological Seminary of the American Church is by far the greatest within the gift of this church, and it is a gift of the national Church itself.

The General Seminary is a "general" institution. It is general as the General Convention is so. Its Dean and its faculty are chosen by the Trustees appointed by the General Convention itself, and so they become no local or diocesan appointees, but officers of our National Church in the United States. The title of the Dean, "Very Reverend," is one conferred by the General

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Church itself acting through the Trustees of the Seminary. While the Dean of the Seminary has thus far, at least, never been a bishop, he may now be said to belong to the official prelature, his title being hierarchical under its special circumstances.

Thus, then, we see our subject elevated to a great dignity. It was recently said by a great prelate, Dr. Ireland of St. Paul, that "A great man needs a great setting." All the proprieties, therefore, of title and general surroundings must be seen to have their fitness. From the first Dr. Hoffman's deanship took on a note of stateliness no less than of usefulness; that stateliness which fittingly belongs to academic distinction. Augustine Birrell, in his engaging essay on the "Ideal University," (*Essays and Addresses*,) says, "A certain medieval author attributes the well being of the Christendom he knew to the joint operation of the three great powers or virtues which he designated by the names of *Sacerdotium, Imperium, et Studium*,—the Priesthood, the Empire, the University,—three moving words; words well fitted to dominate both a continent and an age, words crammed full of association, of that true history and only true history that is made up of the lives of men." *Sacerdotium, Imperium, et Studium* to-day are of as great value as in the ages gone. Indeed, as time has moved on, and the world tires of its reforms, its systems, and chimeras, it is learning that after all the present order is not capable of any true perfection; that perfection remains for the Infinite and Eternal, and that old abuses in this world simply give

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place to new ones; that the despotism of kings gives place to the despotism of mobs; that purity in politics and religion are and must always be confronted with the limitations of human capacity and human knowledge, and with the impact of human prejudices and interest;—as the world is learning this, its best minds tenderly look back to its priests, its rulers, its noble *litteræ humaniores* with the cloistered beauty which belongs to the schools of true and helpful learning. It gladly sees to-day, in the beautiful ideas and ceremonies of religion, in the picturesque and thrilling glories of knightly soldierhood, and in the dignity and exaltation of academic life, the sacred citadels and sanctuaries of what is left of the highest truth and beauty of life. A just instinct, therefore, must applaud that advance in general academic dignity and splendor throughout the country which stands over against the commercialism and philistinism of the day generally.

The General Seminary has shared the impulse which our whole country has felt in making glorious once more the realm of *Studium*. The agent chosen by God for the inauguration of a new order relatively, and for the attainment of an academic setting which might be the fit symbol of great ideas as well as of great men, was the modest and simple man whom social rank had never weakened, whom high and honorable place in the priesthood had not made vain.

A brief résumé of the history of this important and noble institution may not be without its value here.

At a General Convention assembled in New York in

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1817, it had been declared "expedient to establish, for the better education of the candidates for Holy Orders in this Church, a General Theological Seminary, which may have the united support of the whole Church in these United States, and be under the superintendence and control of the General Convention." It was also determined that "this Seminary be located in the city of New York." At the General Convention of 1820 the project was more fully matured, although the site of the Seminary was transferred by the Convention from New York to the city of New Haven. A Board of Trustees was formed, to consist of the Bishops of the various dioceses in the United States, and twelve clergymen and twelve laymen appointed by the House of Clerical and Lay Deputies at each meeting of the General Convention. The powers of the Board of Trustees were specifically designated, and the Bishops of the various dioceses were requested to adopt such measures as they might deem advisable to collect funds in aid of the Seminary now established.

At a special General Convention held in Philadelphia the following year (1821), it was decided, mainly through the influence of Bishop Hobart, that the permanent location of the Seminary should be not at New Haven, but at New York. The whole matter of the Seminary was at this Convention thoroughly discussed, Bishop Hobart especially giving to the discussion his best efforts, influence, and energy. Bishop White, after securing provisions against the Seminary falling under local and sectional influences, heartily entered into the

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project. An act of incorporation was obtained in 1822, and provisions adopted carefully guarding the institution against diocesan or other narrowing management, and securing the rights of the whole Church and of every diocese in the control of the Seminary.

In course of time two buildings were erected on a plot of ground in old Chelsea, as it was then called, given to the Seminary by the beneficence of Clement Clark Moore, LL.D., first Professor of the Hebrew and Greek Languages. These buildings, in our later days, would seem very inadequate for their purposes in almost every particular, in aspect as in construction; but in the days in which they were erected they were noble and impressive. The cornerstone of the East building was laid by the patriarch of the American Church, Bishop White of Philadelphia, on the 28th day of July, 1825. These two edifices, known as the "East" and "West" buildings, remained upon the premises until the accession of the third Dean, the subject of this memoir. The East building has given way since then to professors' houses, while the West building still stands.

In the earliest days of the Seminary its internal government was exercised by the faculty as a body. The professors in turn, and year by year, took the practical headship of the institution. In 1869 the deanship was formally created by the Trustees, and the Rev. John Murray Forbes, D.D., was elected and installed into the position of Dean.

Dr. Forbes was a gifted, picturesque, and notable man.

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Beginning his ministry in the American Church, he was led by his aspirations for ecclesiastical unity to submit to the authority of the Roman See. He soon took a distinguished place in the Roman Communion, and was in time made pastor of St. Ann's Roman Catholic church in the city of New York. Dr. Forbes had married during his earlier ministry, but his wife dying, he became eligible for the exercise of the priesthood in the Latin Church. It was, however, said to have been a remarkable spectacle to see, as was often witnessed, this convert priest saying his mass at his altar, assisted by his own sons as altar boys. He was honored by the Roman authorities with the degree of Doctor of Divinity, which was conferred upon him in the city of Rome itself. In many respects he was a great accession to the Roman Communion in the United States. He was a man of superb presence, a little above medium height, of handsome features, florid complexion, dignified demeanor, and a well shaped head, the gray hair of which early gave him a look of marked distinction. He was an accomplished man in manners and qualities, and possessed a voice of singular sweetness and charm.

The writer well remembers hearing him, by accident, on one occasion preach while pastor of St. Ann's Church. The sermon followed vespers. The modest church and simple pulpit always rise before the mind when Dr. Forbes's name or memory is encountered. The sermon was a model of pastoral and paternal pulpit discourse. It was not an "effort," as the newspaper

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men say, nor had it a word about Plato or Socrates, or the thousand and one vanities and pompous nothings one has grown painfully familiar with in the pulpit of late years. It was just what a father, friend, and priest should say to his people to help their souls, to interpret and comfort their lives, to enkindle their hopes, and to deepen their piety. It was delivered in a voice of music, silvery and persuasive. From that hour and that incident, a prepossession for paternal and simple preaching took possession of the soul of at least one of his hearers which time has never in the least modified, and that beautiful pastoral face and figure with gray hair and spotless surplice still lives on as a picture before the mind's eye, and that voice still resounds in the inner chamber of the memories of the past.

In the course of time Dr. Forbes found his position in the Roman Church intolerable. The writer recalls a few words said to him by this venerable man soon after his return to the Church of his baptism. "I had to come back," he said, "to retain my regard for truth. I saw so much that was false; and I saw my old parishioners who had followed me into the Church of Rome declining in spiritual character. 'You are deteriorating! you are deteriorating!' I used often to say to them." When he returned he came back with something of reaction in his mind against the system he had so unhappily adopted. It is a very general experience that men come out of the Church of Rome almost always in that spirit. His deanship at the Seminary suffered from that reaction. He became more rig-



Walk near 21st Street, looking from Tenth Avenue
General Theological Seminary, 1879

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idly Anglican than the Anglicans themselves, and insisted upon his reactionary policy to the great discomfort of many of the students and to the impairment of his own influence. Instead of a father, he seemed to them an unsympathetic doctrinaire. Youth never knows how to judge age in the light of age's experience. It requires that we shall "live long in the country called life" to judge of things on their own merits, or in respect of their ultimate influence. Youthful and impulsive souls, following ideals, never can comprehend that ideals must be qualified by exigencies of place and time, and that there is an "ecclesiastical passion" as well as passions of other kinds; and that all passions, good and bad, need to have their glamour watched and limited. Dean Forbes was thought by many of his students to have abandoned important Catholic principles and traditions when he abandoned the Roman Church. The fact probably was that in his relations to the students he simply desired to conserve in their minds the Anglican atmosphere, lest a foreign temper of mind in the rising clergy should impede the work God had given them among the conservative and unlearned masses of merely Anglican traditions to whom they were to minister. Dr. Forbes ended his deanship in 1872.

In 1875 he was succeeded by the Rev. George Franklin Seymour, D.D., now the Bishop of Springfield, Illinois. Dr. Seymour united with his deanship the professorship of Ecclesiastical History, a chair second to none in the curriculum of the Seminary, inas-

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much as it includes almost everything incidental to the dogmatic, liturgical, literary, and architectural life of the Church. In his knowledge of ecclesiastical history, and in his grasp of its meaning, Dr. Seymour was easily a master. His special genius seemed to lie in the direction of that noble chair. His mind took strongly the color of the food it fed upon. He knew the history of dogma as he knew dogma itself. His mind was never nebulous in respect of any matter of faith or order. He knew not only the orthodox faith, but the qualities of the orthodox mind; and he knew also the ultimate issues of all compromises of orthodox belief. He knew the spirit of Athanasius, and he knew the mind of the Eusebians, ancient and modern, no less well. He has, indeed, sometimes been called the Athanasius of the American Church, and, from the vigor of his blows, its *malleus hereticorum*.

Dr. Seymour not only had the historical, but the oratorical gift, and commanded the respect and admiration of his pupils not only by his knowledge, but by his power of wielding it. Nature had endowed him with a strong body and vigorous brain, a clarion voice, great intensity of character and expression, and with vigorous and copious power of utterance.

When the higher vocation of the episcopate called him from the deanship, it called him also from his professorship; and so it happened that the vacancy was the occasion, not only of introducing a new Dean, (and, with all respect to his predecessors, the man who will probably be known in coming time as "the great

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Dean,") but it was the occasion of placing in the chair of Ecclesiastical History the Rev. Dr. Thomas Richey, who, making his advent into the Seminary with the Dean, remained a member of his faculty to the end. Upon his accession to the deanship Dr. Hoffman was in his fiftieth year, and by that time had thought much, observed much, experienced much, accomplished much; and he had learned to measure life and its relations. He had learned what was "worth while"; he had learned the true value of things in their proportion and relative importance; and he had also learned men. Humanity had been his book for many years, perhaps his chief book. For while Dr. Hoffman was always a reader, he never became a "booky" person; he never affected the fine airs of omniscient scholarship. He not only knew that a great deal that is called "scholarship" is merely rubbish, a mass of imposing but practically useless categories; he had learned to know, as men do who keep their eyes and minds open, that men are much more influenced by what is done than by what is laboriously or pedantically said, and that, therefore, good administration is as noble an ambition as the acquirement of little facts or formulæ, and that the presbyters who "rule" have even "double honor" over those who only teach, noble vocation though every kind of teaching is.

He had come into this work with a certain great joy. He had known the ordinary life of the Church to its fullest extent. He knew the strength and the weakness of contemporary Church life. He saw how

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he could energize and beautify a larger sphere within the Church than the parish. He was to become a teacher of teachers, a formative influence in the minds and careers of hosts of clergy. He might well have remembered John Wesley's reply to his father's efforts to bring him from Oxford to Epworth, "It is a more extensive benefit to sweeten the fountain, than to do the same to particular streams."

In a way the Dean was conscious of his special powers. Archbishop Ireland has written of the late Pope Leo XIII, "It is a true and significant definition of Leo as pontiff, to say that in a marked way he was a conscious worker. This was one of his very singular characteristics. It goes far to explain his career. He was conscious throughout: conscious of the gifts within him, conscious of the grandeur of the mission confided to him, conscious of the power wrapped up in his office, conscious of the opportunities brought to him, and conscious that he was nobly ambitious. . . . A picture of his pontificate, as he desired it to be, tempted his pencil. . . . The canvas he had placed on his easel was to be filled out; and filled out it was, when he was bidden to his rest." These words almost literally may be accommodated to the great Dean. He had come out of a large pastoral experience; he had come back to his *alma mater*, whose necessities and whose possibilities with his statesmanlike vision he perfectly saw. He had come to a city where his name was honorably known, where social and family connections could not but give him wide influence. He came with

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the prospects of large fortune, which it lay in his heart to use not only generously, but munificently, as rich men should,—and as they do, whenever they realize that large fortune is a gift of God, and that its possession constitutes a vocation and career, viz.: that of planting, and securing against crippling influences of time and poverty, noble and beneficent institutions which make humanity nobler and better, and without which the world must ever remain a desert place.

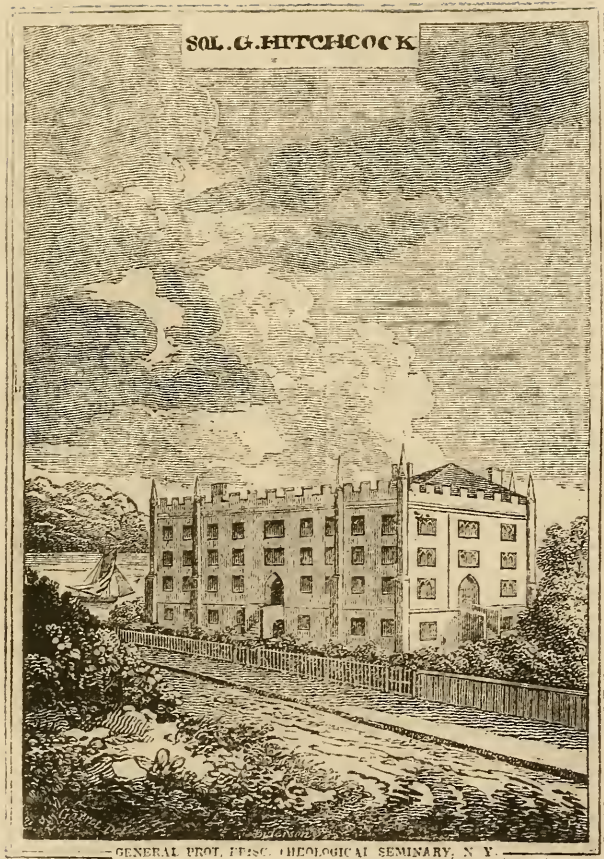
We may well conceive of the Dean as he arrived, viewing “the dull monotonous expanse of land” (as Dr. Dix has described the then existing Chelsea Square) with the expectant vision of the noble gothic buildings he soon began to erect. One well may imagine the splendid chapel of the future which rose before his mind as he worshipped in the dark and dismal oratory of the East building, then the only sanctuary of worship on the Seminary grounds. We may well imagine how the great quadrangles he was to devise and erect rose as a possibility before his prophetic soul. God gave him time for all. When he passed away the outline had indeed been filled up. The completed result stood before the eyes of angels and men. No one who participated in the ceremony of the benediction of the new refectory and its adjacent buildings, and who witnessed on that day the almost apotheosis of the Dean’s accomplished dream, can ever forget the tears which filled his eyes as in his after-dinner speech he said with profound humility, in answer to all the compliments he had been receiving, “What has been done

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has only been accomplished because God gave me means which he has withheld from many others. It has been His work, not mine." It was indeed God's work; but yet it was the work also of His faithful and obedient servant, who knew his Lord's will and did it.

"There are some people," says Marion Crawford, "who seem put into the world by Providence to stand in the breach, to lead the forlornest of hopes, to take up the troubles of the world and bear them bravely, neither groaning under the weight nor making a reckless jest of the burden."

The affairs of the Seminary were not in quite so desperate a plight, when Dean Hoffman took command, as to justify one's thinking of them as a "forlorn hope," and yet they were in the most serious and depressed condition. It was a great thing to have had given it the valuable site which the beneficence of Dr. Clement C. Moore had afforded it; and it was also fortunate that that gift became in the course of time so capable of enlarging itself as it has proven. In the '30s the Hudson River ran within the grounds of the present Seminary site, as is shown by the old woodcut reproduced here. In course of time "made land" was thrown out from the western end of Chelsea Square to what is now Twelfth Avenue with its docks. This "made land" became the property of the Seminary, as an extension of its earlier possession. To-day much of the income of the Seminary is derived from the rental of this accretion. In 1879, however, there was not so large an extension of soil as at present, and so



General Theological Seminary, 1833

From an old print

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not so large a property or so large a revenue. Besides, the Trustees did not appear to have foreseen the future or the eventual value of the property west of the Seminary, and so had most unwisely sold a portion of its real estate to meet current exigencies.

The existing endowments in 1879 amounted to \$347,000, and were chiefly for—

I. The support of the St. Mark's in the Bouwerie Professorship of Ecclesiastical History, \$25,000.

II. The Charles and Elizabeth Ludlow Professorship of Ecclesiastical Polity and Law, \$28,000.

III. \$8,000 existed also as a Ludlow Memorial Fund.

IV. \$6,000 for a Library Endowment Fund.

V. 57 lots between Tenth Avenue and the North River, valued at about \$280,000.

The entire income from that endowment, however, in 1879 was a little over \$8,000. In addition to this the Seminary had about \$80,000, the income of which was applied in the way of scholarships to the support of students. \$8,000 as the income of the Seminary proper would not go far towards paying the salaries of the faculty, nor towards providing for the general administration of the Seminary, the care of its property, and so on. The income of the endowed professorships gave but a modest living to their respective holders. Some members of the faculty served without any remuneration. The buildings were too small for their requirements, the students in 1880 numbering about 85. Most of the professors, of whom there were at

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that time six, lived outside the Seminary grounds, and the new Dean himself was obliged to take up his residence, not in Chelsea Square, but near by in 23rd Street.

Plainly the thing to do, and to do at once, was to put the Seminary financially upon its feet. Consequently, in January, 1880, a meeting of clergy and laity was assembled, under the inspiration of the new Dean, at the office of F. S. Winston, Esq., to consider the subject of raising a fund for the further endowment of the Seminary. Dr. Horatio Potter, then Bishop of the Diocese, Dean Hoffman, the Rev. Drs. Dix, Morgan, John Cotton Smith, Henry C. Potter, Heman Dyer, Messrs. F. S. Winston, J. J. Cisco, J. M. Brown, S. D. Babcock, Henry E. Pierrepont, and G. M. Miller were in attendance. Dean Hoffman presented the case of the Seminary, which had become the *alma mater* of 50 bishops and 1200 clergy. He urged that if the Seminary was to meet the demands of the Church under the increasing enlightenment and general advancement of the period, and to train properly, in view of the character of the age, those whom it was to send forth, it must have larger facilities for instruction. A banker in the city, he further said, had suggested that a fund of \$750,000 should be secured to provide for a new chapel, library, lecture-rooms, and dormitories; to provide also an income sufficient for the support of the faculty and a few fellows; and to meet current expenses. The Dean expressed his confidence that all these would be secured in time, but insisted that a



Old East Building, General Theological Seminary

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quarter of a million was absolutely needed at once, so that the institution could go on. The same sentiments were expressed by Bishop Potter, by the clergy present, and by several of the laity. A committee was appointed to put the matter in motion. That committee was made to consist of Dean Hoffman, Drs. Dix, Tuttle, and Dyer, with Messrs. Cisco, Pierrepont, Babcock, Scott, Cornelius Vanderbilt, Elbridge T. Gerry, and G. M. Miller. \$25,000 was subscribed that very evening by a lay gentleman who desired that his name should not be known. Thus the movement began which was to eventuate in the now existing endowments as left behind by Dean Hoffman, in the erection of new buildings, and in the attainment at a stride of the dignified and important place which the Seminary holds among the educational institutions of the country.

The faculty of the Seminary, as Dr. Hoffman first met it, consisted of the Rev. Drs. Hall, Seabury, Richey, Oliver, Buel, and Eigenbrodt.

Dr. Oliver afterwards became the first Sub-Dean. He was a man of more than ordinary learning in his department of Old Testament Literature and of Oriental Languages. He was of an old English family, and his mind and manners were entirely of the old school. He was benignant and courteous always, but not without the power of trenchant and pungent criticism and rebuke. His acquaintances honored him, his friends loved him, his pupils venerated and admired him, and no one who ever came within touch of him could fail to respect the noble qualities discerned in him at a

glance. He was a quiet man of a few words, a good deal of a recluse in his habits, and a devoted husband and father. His death, on October 17, 1897, was greatly regretted. His learning and ability as a teacher gave him a very controlling place in the faculty, and his benignity and polite demeanor were a constant delight to all who could value his high-bred courtesy.

Rev. Dr. Buel came to the Seminary from Faribault, where he had been Professor of Divinity for many years. He represented in his mind the unusual combination of the Calvinistic Puritan with the old-fashioned High Churchman. Tall, thin, of distinct Puritan physiognomy, a martinet in many ways, a man of microscopic mental vision, he yet was not without humor, nor was he without a large fund of kindness and tenderness. His learning was abundant, his knowledge of facts accurate in detail; but his judgment was hampered by his constitutional leanings, and his dogmatic prejudices were unconquerable. Dr. Buel in the course of time was retired as emeritus professor. He was singularly able and sincere, and his virtues and his excellences were as marked as his limitations and peculiarities.

Dr. Thomas Richey, Professor of Ecclesiastical History, has already been alluded to. He was only in nominal possession of his chair at the time of the Dean's accession, inasmuch as they were elected to their respective positions at the same time. He had already had an illustrious career as a young priest, a teacher, and a collegiate head. Singularly like the

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lamented Professor Mahan (his personal friend) in breadth of mind and in largeness of nature, he had not the reticence of his predecessor. He had the great gift of large and enlightening expression, and a still greater gift of throwing out seed-thoughts in the most ordinary conversation which were of the utmost value, as the event showed, to those brought into contact with him. He had a very many-sided mind. He was not only an accomplished student and master of Church history, but was equally able as a Hebrew scholar, and so intelligent a student of the Old Testament that the great Bishop of Maryland, Dr. Whittingham, who was also his personal friend and admirer, used to call him "Old Testament Richey." He had a gift of insight into the New Testament exegesis, and into that of the parables especially, which has seemed to those who best know him a sort of *charisma*. His classical accomplishment was very great. Latin and Greek were to him almost like his native tongue. Literature was a realm in which he freely lived, and whose treasures were at his command. His mind was an extraordinarily philosophical one, which always went to the central principles of things, and which well enabled him to distinguish between the essential and the accidental. Orthodox and catholic perfectly, he yet had a quite sublime scorn for the narrowness of light minds and for the pettiness of the merely ecclesiastical, no less than of the individualistic mind. He looked beneath all accidents of mental aptitude to the moral nature, to the diligence, and to the good spirit of his pupils; and

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no man not invincibly lazy, or morally unprincipled, or offensively conceited ever failed to secure his respect, attention, and appreciation. But to the lazy and insincere, the heady and high-minded, the Doctor could blaze out in a Celtic indignation memorable to all those who aroused it or witnessed it.

The Rev. Dr. William Jones Seabury, the descendant in the fourth generation of Bishop Seabury, the first Bishop of the American Church, was the son of the gifted and celebrated Dr. Samuel Seabury. When the Dean arrived at the Seminary, Dr. Seabury was Professor of the Charles and Elizabeth Ludlow Professorship of Ecclesiastical Polity and Law. The younger Seabury, like his father, occupied not only a professorship in the Seminary, but for many years the rectorship of the same parish in the city of New York, the Church of the Annunciation.

Dr. Seabury in person did not resemble his father, although a certain Seabury look was common to both. The present professor, (for he still happily remains, by a special condition of his professorship, at the Seminary,) is not so tall as was his father, is a man of much more ample figure, and is notably gracious, courteous, and accessible. Trained as a lawyer, and entering the priesthood only after some years' service as a barrister, Dr. Seabury brought with him to the service of the Church a mind not only of natural clearness and of collegiate culture, but of lawyer-like acumen. Like his father, he has a gift of keen and incisive statement; but it is only evident after his words are

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weighed how keen the edge of his sword is. His constitutional courtesy never fails him. Indeed, so greatly have his brethren of the faculty realized his gracious gift of courtesy and courtly expression, that he has generally been selected to draw up memorials and minutes of the faculty on important occasions where a gracious purpose was to be graciously expressed. The department of Polity and Canon Law is not a picturesque one. It does not attract the sympathies and interest of youth as do certain others of a more highly colored or showy character; but in the end justice is always done it. Its practical value Professor Seabury has made especially felt of later years, in his demonstration of the practical methods of ecclesiastical councils, and of the General Convention in particular. In faculty meetings notably, Dr. Seabury's distinguishing traits have made him most useful, seeing as he always does into the heart of things, and being uniformly conservative, considerate, able, and exact in power of statement.

The Rev. Dr. Randall Cooke Hall (now professor emeritus) for twenty-five years, and almost from the period of his graduation, served the Seminary in the most painstaking and most conscientious way, as Professor of Hebrew. Knowing the Hebrew language as he knows his own, he has written a text-book of Hebrew *principia*, which has for long been a monument to his linguistic learning and accuracy. Conservative, kind, cautious, wholly absorbed in duty, religious and exemplary, he was one of a class whom the world can-

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not do without, of men always at their post and faithful to their duty. The character of his chair did not secure for it enthusiasm,—most men regard the study of Hebrew as St. Jerome did, as a “discipline of the flesh”; but Dr. Hall’s faithful labors have done their work in the instruction of many hundreds of our clergy, and his personal traits, some of which have added to the humor of Seminary life, make him the better beloved, because his characteristic qualities have brightened the tedium of a lecture-room devoted to a difficult subject.

The Rev. Dr. William Ernest Eigenbrodt was Professor of Pastoral Theology from 1862 to 1889. He was retired in that year as emeritus professor, and died in 1894. Dr. Eigenbrodt was peculiarly likely to meet Dean Hoffman with cordial welcome, as they were both New Yorkers, both of Dutch lineage, and both affiliated to the same personal acquaintance. Dr. Eigenbrodt was not at all a man of what is called original power. He was too reverent towards tradition and custom to make any new departures; was always faithful to the old-fashioned High Churchmanship of the pre-Tractarian times. He never became patient of the tone of mind and the change of customs consequent upon the Oxford shaking up of things. But along the lines he had been trained upon, no one could have been more exemplary or more valuable. He had never married. He lived in his own home in a simple dignity and simplicity worthy of his order and his piety. He had had some patrimony, which by good business apti-

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tude and counsel in monetary matters he was enabled so to manage as at the end of his life to bless the Church and his native city with two princely legacies, leaving \$250,000 to the Seminary and an equal amount to the endowment of Trinity School in the city of New York. Eigenbrodt Hall, erected side by side with Hoffman Hall, and blessed on the same occasion, witnesses not only to his generosity and his love of the Seminary he had so long served, but seems symbolically to mark the peculiar friendship which bound Dr. Eigenbrodt and the Dean together.

The Chair of Pastoral Theology which he occupied is in its potentiality a very great chair. Professor James of the Philadelphia Divinity School once remarked in the writer's hearing that, "while the Chair of Pastoral Theology seems to take a back seat in the Seminary, it always takes the front seat in practical life." It represents, in fact, three branches of instruction, viz., Liturgics, Homiletics, and the Pastoral Care. Each of these branches of study, scientifically and fully taught, would fill the time and occupy the energies of any professor. Fortunately or unfortunately, in the old days of the Seminary the demands upon the incumbent of this chair were not as great as they now are, or as they ought to be and must be in our later day, provided the chair is not lumbered up with those various ephemeral educational experiments of our period which threaten to take up its time, and which deal with very small matters and matters of very questionable ultimate value. A practical exposition of the principles, offices, and

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rubrics of the Prayer Book was about all that was expected in the way of Liturgics; a few recitations in Gresley on Preaching, and a few criticisms upon the matter and composition of sermons and upon their delivery, fulfilled the duty of the professor in the department of Homiletics, no special attention being given to the formation of the preaching soul and mind. The Pastoral Care was with equal placidity glided over with a few paternal counsels, some cautions being given in regard to good personal and clerical manners. Dr. Eigenbrodt represented the day of these things and inherited the disadvantage of its ideas, and so came to encounter, as older professors always do, the criticism of the younger school. But the fault lay not so much in the man as in the accepted working theories of his chair. If Dr. Eigenbrodt had been brought up under the demands of our later day, no one would have applied himself more industriously to the study requisite for our larger ideals; for the Professor was a man of energy, of industry, and of parts. This was recognized in the fact that he was for very many years the secretary of the Convention of the Diocese of New York, and was conspicuous in much executive work. In one respect Dr. Eigenbrodt's relation to his classes was of supreme value to the Seminary, and to the young men under his tuition. He was a man who had the gift of exceptionally accomplished and refined manners. To know Dr. Eigenbrodt was an education in the graces of gentlemanly and clerical demeanor. The world is full of gentlemen, accepting the term in its

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usual significance. But the world is singularly destitute of *fine* gentlemen; of men in respect of whom discourtesy would be unthinkable, because genuine courtesy is a thing having its spring in a noble and kind nature. It is not to be acquired radically in the nursery, nor at the school. It belongs to the heart, and to the quality of being. Rudeness or unkindness would have been impossible to Dr. Eigenbrodt. Even his rebukes and criticisms were modulated to the tone of kindly advice, softly and gently given. His generation has largely passed away, and with it that perfect demeanor of the old school which belonged to it, and which fades more and more as we recede farther and farther from the training and traditions of our colonial ancestors. To meet in our day a man of what we call perfect quality in spirit, tone, and expression, is an event. We salute, then, the shade of Dr. Eigenbrodt as an example of unforgettable and urbane graciousness of personality.

Dr. Hoffman was cordially welcomed to his post, not only by the Church people and citizens of New York generally, but by the public press. Almost every prominent journal of the city paid its tribute to his presence, and to the importance of the work of endowment he had at once taken in hand. The *New York Times*, for example, in its issue of February 8th, 1880, had these interesting editorial remarks:

This city has been and still is supposed by a great many earnest people, and by the public opinion in some well-educated and straight-laced communities, to be a very reckless and irreligious place. Its citizens, both men and women, are looked

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upon as very much given over to the world, and the men, at least, are suspected of being too often in close alliance with the flesh and the devil. Of course, in a million or more of inhabitants, it is folly to expect perfection, or to deny the existence of characters and tendencies not wholly desirable. Yet a fair and careful study of the history and spirit of New York must lead to a vehement protest against this wholesale way of disposing of its religion.

We are not afraid of being laughed at by intelligent readers for affirming, as we do, that this community, in its historical record and its dominant social elements, has always been reverential. And not only in the habit of churchgoing, but in their prevailing convictions, the people here have been peculiarly theological as well as ecclesiastical. In fact, the very circumstances that have led to the opposite conclusion will, if justly interpreted, confirm our statement. Thus, the absence of a certain austere manner and dogmatic exclusiveness here, proves not so much the absence of serious convictions that care nothing for religion, as the existence of a certain kindly fellowship and institutional comprehensiveness that take it for granted that Christianity is a household birthright, and not a mere matter of opinion. The old-fashioned Dutch Church started in this way with the religion which was brought from Holland, and those hearty Knickerbockers ate their Christmas dinners and smoked their Paas pipes without putting the participants to any inquisitorial test, however set they generally were in their theological notions. They differed from the New England Puritans in this respect, that they brought with them the whole social and national life of the mother country, while the Puritans were Nonconformists, who came out from Old England, and had a bitter quarrel with her social manners as well as with her dominant Church.

This distinction has continued to mark the spirit and habit of the two communities, and to distinguish New York from New England. While New York has almost always kept, or

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tried to keep, her social and intellectual and civic life within the old historical conditions, and to assimilate all the new elements to her own religious institutions, New England, learned and earnest as her Puritan leaders have been, has tended to separate her orthodoxy and her ruling Church from general society, and to drive her more genial forms of society and her bolder and more cultivated scholars and statesmen out of the ancient fold into what is called heresy and schism. . . .

An important element in our religion and theology is to be found in the spirit of commerce here, and in the experience and character of our leading merchants. Commerce in itself is not religion, but it tends to complete itself by religious institutions; and the true merchant seeks, after the week's care and traffic are over, the influence of associations and ideas out of the line of the market and counting-room, yet in entire consistency with good business principles. He takes comfort in having the better affections and aspirations ministered to, and in bringing himself and his family under the power of elevating and quickening eloquence and devotion. Thus it is that commerce here has favored religious institutions, and, what is remarkable, it has been very generous towards theological instruction. . . .

The recent move in the Episcopal Church of this diocese to endow the General Theological Seminary by raising a quarter of a million dollars at once deserves commendation; and public spirit at large ought to rejoice in this endeavor to furnish adequate instruction to theological students, and to enrich the city by a worthy and duly paid corps of instructors. There is money enough in the Episcopal Church, and the time has come to turn it toward sound learning.

The *Evening Post* of April 9th, 1880, takes a similarly sympathetic tone.

The appeal of the General Theological Seminary in this city of the Protestant Episcopal Church for an endowment fund of

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nearly three hundred thousand dollars, which we printed the other day, will, we hope and believe, meet with a prompt response from the members of that Church. As a business statement the appeal has great force. "Its [the Seminary's] net income last year," the committee say, "available for the salaries of its Dean and six professors and ordinary current expenses, was only \$7,625.14." But for the fact that gentlemen have been found willing to serve on its faculty without any or with very inadequate remuneration for their services, its doors would have been closed long ago. This is a condition of things which ought to be changed as soon as it is known. The self-sacrifice of scholars in the matter of teaching for inadequate remuneration is too common in our larger institutions of learning, whose funds very generally are devoted to special purposes instead of being available for the general maintenance of the work. While the laborer is always worthy of his hire, this is especially true in the case of learned and godly men who do not permit a beggarly sustenance to stand in the way of their work of instruction. It would be shameful if the rich laymen to whom this appeal is made should let the self-sacrifice in this instance go on longer, and we do not believe that they will do so.

The New York *Times* of June 28th, 1880, again took up the subject, and said among other things:

The movement to place the General Theological Seminary of the Episcopal Church on a level with the strongest theological schools in the country, and enlarge its range of instruction and its inclusion of schools of opinion according to the original plan of the institution, is, in its way, a notable sign of the times. . . .

The Episcopal Church within the past few years has seemed to be chiefly engaged in mending its nets, in composing its domestic difficulties, in placing itself in an attitude for honest

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work; and now that parties are essentially lost sight of, and divergent schools of thought are regarded with respect by men of widely different opinions, the way seems open to restore the General Theological Seminary to the position which its founders intended that it should occupy.

The trouble with the Episcopal Church has usually been that the clergy and people have been narrower than its traditions, and have lived too much in the idea of exclusiveness, as if their ecclesiastical treasures were too precious to be intrusted to common hands. They have neither lived sufficiently into their system to develop its strong points, nor have they pushed enough outside of it to understand its affiliations with American life. As representatives of historical Christianity, they are naturally entitled to a voice in the organization of current religious opinion; but the men representing the Church have stood so much for distinct phases of opinion that the breadth and strength of Anglican Christianity . . . has not been felt in American society to the extent it might have been as a compact force. The men have been able enough, but they have not grown up to the demands of their office. The defect has been in the training schools. These should be as broad in their range of instruction as are the interests with which the clergy come in contact in the world, leading men to sink the school of opinion out of sight in the larger quest of learning how to adapt living truth to living men. The movement to practically reestablish the General Theological Seminary, by endowing professorships, and by appointing to fill them men who represent the ripest scholarship and the broadest and most thorough study, is one whose importance can hardly be overestimated. The liturgy, the devout and solemn worship, the stability of the ecclesiastical system, count for much, but the army that has not the great guns somewhere in its camp is only a company of skirmishers. The Episcopal Church needs a stronger, an abler, a broader ministry, with all deference to its present body

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of clergy, if it is to rise up to its present opportunity, and be a positive and growing force in American life. There is so much promise in the measures now on foot to make the General Theological Seminary what it should be, even to make it lead, if this were possible, the list of similar institutions in this city and in the country at large, that the deepest interest attaches to what is now going on. The opportunity seems now to be furnished to members of this Church to make their chief institution not only a power with themselves, but a means of lifting, to a degree, our common Christianity to a higher level. What men are looking for to-day is the teaching which reverences precedent, and yet is not its slave; which understands modern thought, and yet is not dominated by it. If the General Theological Seminary can meet this need by training men to bring religious strength into modern life it will bring returns that will amply repay a large present outlay in money and men.

The first Commencement after the Dean's inauguration gave a note of advance which the public mind was quick to recognize. We have already said that from the first the administration of the new Dean took on a note of stateliness. Along this line the *Churchman* of May 27th, 1880, made the following note:

The manner of conferring the degrees was a new feature in the Commencement exercises, and added much to the dignity of the occasion. The faculty, in the scholastic cap and gown, reminded one of the time when the method of doing things was no less important than the thing itself, and it will be a happy day for the Seminary when those at its head recognize the fact that the approaches to honor should be in keeping with the honor conferred.

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The Dean's early administration, however, was not without its difficulties, nor were his measures exempt from the objection and criticism which follow every human action. As soon as it was understood that the Seminary was to complete itself on Chelsea Square, cries were heard for its removal from that spot.

The gifted but impulsive Bishop of Western New York, the Right Rev. Dr. Coxe, was most prominent in the opposition to retaining that site. What his motives were can only be conjectured from his type of mind, and from what we can infer from the pronouncement he caused to be published in the *Churchman* of March 17th, 1883.

We are told that the work of building a chapel on the Seminary grounds is about to begin. This is equivalent to saying that the Seminary is condemned for all time to occupy a part of the city very rapidly losing every quality that makes it eligible for an academic site, and more and more open to the perils inseparable from malaria.

The miserable buildings now in use are hardly fit for prisoners, much less for Christian gentlemen, professors and their families, and visiting clergy and laity from Europe and every part of America.

The exhaustive report of Dr. Vinton and others, condemning this property for reasons the most conclusive, has never been answered, and the arguments presented therein have grown more and more real and conclusive every year since that report was approved and acted upon by a full board with the greatest unanimity.

If this is not so, it can be shown to a full meeting of the Board of Trustees next October, and by their deliberate action I shall rejoice to be governed. The present Dean is beloved

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and respected, and has begun a good work; but till the triennial meetings of the board are restored, the "General" Seminary is a mere name. Our four hundred trustees—was there ever such a body to look after the affairs of such a school?—have only a paper existence as "trustees," and nobody need wonder that "endowment measures" are always halting. I have taken private opportunities to entreat and pray for a meeting in October, when the General Convention will assemble, but with no result. All is to be "hurried up" and settled for the four hundred by a few excellent brethren, who have the power to enforce a great wrong upon us—the great wrong of a decision as to the vital interests of the Seminary and its fate for years to come—without giving all whom it may concern a chance to deliberate and to decide. I ask for nothing more.

As an alumnus and a trustee, and as a bishop, regarding this as just now the most pressing and sacred question that can be considered by those who long for the elevation of the Seminary into a seat of orthodoxy and Christian learning second to none in the world, I humbly record my appeal to my brethren. I entreat that this question of the site of the Seminary may be brought before a full board expressly convened for the purpose of deciding as to the propriety of occupying an acre of valuable land in the dock-and-timber district of the city at ruinous expense, with the certainty that it will become worse and worse, and waste on unimproved land a splendid annual income for another half century at least.

A. CLEVELAND COXE,

Bishop of Western New York.

February 28th, 1883.

The Bishop was above everything else a scholar and a poet, and, like all such, he loved the quiet spots of earth where the whispers of God and nature and of the unseen spheres can be more easily heard than amid



Chapel and West Building, from Tenth Avenue

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the noise and stir of the throbbing city. Certainly if the object of the Seminary be to train beautiful spirits simply to glorify God by the exhibition of their own beautiful qualities, then undoubtedly the country and the silences afford the best sphere for Seminary life. But if, on the other hand, the Seminary be to prepare men for the hard work of the rough and obstinate world, then undoubtedly a school placed in the midst of men and their affairs will provide more efficient and practical workers.

A story is told of an ancient monk, that he objected to be raised to the episcopate on the ground that its external cares would rob him of the fine edge of his piety. His Metropolitan, to whom the objection was made, replied that "it was far better that he should occupy himself with endeavoring to save the souls of other men, than in seeking to keep 'a fine edge to his piety.'"

In the Dean's annual report of 1882, this notable remark is to be found: "For the first time in many years the Seminary is now in a position to meet its current expenses. Its continuance is now assured. For this blessing let us thank God."

Notwithstanding the stirring of this question, the plans of the Dean went on towards their fulfillment. On May 18th, 1883, the cornerstone of the first of the new buildings, Sherred Hall, was laid. "With the erection of Sherred Hall," says the author of the *Centennial History of the Diocese of New York*, "was begun a filling out of the magnificent plans for the group of

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buildings, the completion of which will give the General Seminary the best advantages of the present age."

Bishop Doane of Albany, in the absence of the aged Bishop of New York, conducted the religious ceremonies, and made an address which we regret has not been preserved. Addresses were made also by Bishop Seymour of Springfield, Dr. Henry C. Potter, and by the Hon. William M. Evarts.

Bishop Seymour made a point that it was forty years since a new building had been erected "on these grounds." "It is cheering," he said, "to think that the long period of inactivity has come to an end."

Dr. Potter's address in part was as follows:

The occasion of this gathering is significant. If a few years ago it had been predicted, the elders who are among you could tell you better than I with what equal incredulity and disapproval it would have been received. For then it was widely maintained that the Seminary ought to be removed. The advantages of a more retired situation, the profits of the sale of this property, the moral gain of a new departure,—all these considerations were earnestly insisted upon. There are undoubtedly advantages in a retirement from the bustle and hurry of a great city which give to the student opportunities for quiet thought and for continuous study. But the lives of those who are to be trained here are not to be spent apart from the age in which they are living, or apart from the conditions of life in this new and restless country. And unless the men who go forth from these walls shall have learned to command their own time and their own thoughts amid the most feverish environments, they will be but poorly furnished for the work that is before them. Some of them will be called to work in great cities, and others to lay foundations in the great West; and in

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the one case as in the other they will need that disciplined self-control which knows how, when need be, to create its own solitude and to think its own thoughts. Our clergy for some time to come must be trained for other tasks and by different methods than those of cloistered scholars. They must learn not only a cloistered but practical wisdom. They must cultivate not alone the studious, but also the aggressive faculties. They will need to know books, but will also need to know men. They will want to be trained to think, but also to act. And where in the land will you find a better school for such a training than in this great and busy city? I believe in a Seminary in a great city, and I believe that the young men who shall come here may, if they will, supplement the training within these walls by a training outside of them that shall remove the too common reproach that because one has become a minister he has ceased to be a man.

Mr. Evarts followed Dr. Potter, and said in substance as follows:

Your Seminary has not been prosperous, perhaps, in accumulating wealth, but has been remarkably so in showing that it knows how to use wealth rightly. And whenever it is known that any great public service deserves success, deserves endowments, they are both very apt to come. I think by far the highest calling is that of the profession of the minister. For who, in a free country, shall give law to the law-givers? Who shall counsel the counsellors, teach the instructors, watch the watchmen? And if your profession holds such a relation to human society, whether you give it a mystical or historical connection with the past, whether you ground it on inspiration or on the experience of man that without liberty there can be no just and universal law and without religion there can be no liberty, it is justified in pronouncing the laying of this corner-

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stone an occasion to human nature and human activity of no slight importance. And there is great advantage to the institution in becoming fixed in New York. If you young men have learned all there is to learn of human nature in this great city, even incidentally through the confidence men,—and it is better to have that happen to a student than to a bishop,—you will be well prepared to minister to men in your later years. I would say to you, preach less and less about each other; less and less about the divisions in your own church and in the churches of others; but preach more about that out of which all these differences grew, that which must again become universal before the Church can be triumphant,—that is, faith in God and man, and the service embraced in the word Charity. We lawyers read much of Justinian and Coke and Littleton; but we never mention Justinian when we come to try a case. So the learning of the clergy, the lives of the saints, and the deaths of the sinners should not be produced in sermons to the poor and weak and wicked. The learning should be assimilated into the growth of the mind and into the final worth of the words of your tongues. Let your winged words be sent all at the foe in the front, and none scattered among the squadrons beside you.

Sherrid Hall was the first of the buildings which now almost completely inclose three sides of Chelsea Square. The plans for the group had from the start been carefully prepared by Mr. Charles C. Haight, the accomplished son of the Rev. Dr. Haight, formerly, as we have seen, professor at the Seminary.

The plans drawn by Mr. Haight have now in the main been happily realized, although the original design was somewhat modified in detail. They were given to the press soon after the laying of the cornerstone of

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Sherrred Hall, and we may as well embody them here as describe their results hereafter.

Two or three weeks ago the cornerstone was laid of a new building for the General Theological Seminary, in its pleasant and spacious grounds on the west side of Ninth Avenue, between 20th and 21st Streets. The design contemplates the use of the whole tract of ground occupied by the Seminary buildings and grounds, 200 feet on Ninth Avenue by 600 feet in depth. Mr. Charles C. Haight, the architect of the new buildings of Columbia College, is the architect.

The present buildings are two rectangular and unpretentious structures of gray stone, one forty years old and one sixty, and each of about 120x50 feet in area. They stand some forty feet back from 20th Street, one at the western end of the tract upon which it is proposed to build and one about two hundred feet from Ninth Avenue. That devoted to dormitories is unfortunately very ill arranged. The sitting-rooms of the students are spacious and pleasant, but the bed-rooms have no direct light, and the sanitary arrangements are very defective. There is, however, no immediate intention of superseding these buildings.

What is proposed is to surround three sides, or rather the ends and the north side, of the whole plot with a fringe of buildings about forty feet deep. The south side, on 20th Street, is left open, except that two houses for professors are projected on this street front, one of them adjoining each of the existing buildings. At the center of the long front on 21st Street a long chapel is planned, extending southwards as far as to adjoin the buildings now standing and to convert the whole pile into two quadrangles open to the south. The principal entrance is planned at the center of the Ninth Avenue front. The Dean's residence is to be at the corner of Ninth Avenue and 20th Street, adjoining the administrative offices of the

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Seminary. At the other side of the entrance, on the ground floor, are the quarters of the janitor, and beyond them of the librarian, while the corner is occupied by the large library, about 40x75 feet in area. The corresponding corner, the northwest, is to be devoted to the refectory, while the chapel, nearly a hundred feet in depth, is at the center. The buildings between are given to dormitories, with the exception of the central third of the eastern quadrangle, which is a building to be devoted to lectures. It is this building of which the cornerstone was recently laid, and which is now under construction.

It will be seen that this is one of the most complete plans for a collegiate establishment in this country, more complete than that at Columbia, where the students do not reside, and where the chief element of collegiate architecture, the cloistral life, which gives its chief charm to the buildings of Oxford and Cambridge, is thus perforce lacking. Moreover, the frontage is half as long again as that of the buildings of Columbia, while the depth is the same; and length is a great advantage in carrying out the idea of a "range" of buildings, half monumental and half domestic in character, which is also characteristic of collegiate architecture.

This character of collegiate architecture, which Mr. Haight has so successfully expressed in his buildings for Columbia, is the same, as his design shows, which he has endeavored to give those of the General Theological Seminary. The buildings are kept comparatively low, the dormitories of four moderate stories, the lecture-halls of three, and the refectory, library, and chapel of two only.

One noteworthy advantage of the design adopted is that while it makes full use of the grounds of the Seminary, and assures its retention in as suitable a quarter as could be chosen for it, it scarcely diminishes at all the pleasantness of those grounds, which have been for years one of the most attractive features of its neighborhood. In fact, it enhances the attractive-



East Quadrangle, General Theological Seminary

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ness of the place to the householders upon 20th Street, although it necessarily deprives its northward neighbors of the view they have heretofore enjoyed. The function of the grounds as a private park is interfered with as little as possible.

The quarters provided for the students are far more comfortable than they have had heretofore. No building being more than two rooms deep, every room is lighted and aired directly from out of doors. Every lecture-room has an open fireplace, and by means of ventilating shafts a constant supply of fresh air is secured.

The architecture of the new Seminary is to be of the same general character as that of Columbia, only with the greater variety that is called for by the more varied purposes of the buildings. The material throughout is of pressed brick and Belleville stone for the walls, and dark slate for the roofs, and the style English collegiate Gothic, which needs scarcely any modification to adapt it perfectly to all the requirements of a modern college building. One would not be surprised to come upon the new buildings of Columbia, or those designed for the seminary in Oxford or Cambridge, and the New York buildings would easily hold their own against the modern work in either university. The effect in these buildings, as in those of Columbia, is sought scarcely at all through the use of ornament, of which, indeed, unless the modelling of parts is to be called decoration, there is scarcely any. The effect is sought in the first place through careful planning, and in the next through a careful expression in the architecture of the interior arrangement, through an expressive grouping of openings so as to enhance and not to injure the apparent massiveness and solidity of the walls, through a careful modelling of parts and adjustment of detail, and through special attention to scale. These things are evident from the drawings. It would be premature to speak of the probable effect of them in execution. But if they are as well done as the architecture of Columbia, the

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buildings will form one of the most satisfactory as well as one of the most interesting pieces of architecture in New York.

The progressive execution of the plan above indicated was summarized by the Rev. Dr. Dix at the dedication of Hoffman and Eigenbrodt Halls in the following words:

In 1883 the cornerstone of Sherred Hall was laid, and in 1884 that hall was dedicated. Four months later in the same year the cornerstone of Hobart Hall was laid; in May, 1885, it was dedicated. In September following, Pintard and Dehon Halls were occupied, and two months later the cornerstone of the deanery was laid. Next appeared the chapel, of which the cornerstone was laid June 16th, 1886. In the following year, 1887, the cornerstone of Jarvis Hall was laid, and on October 31st, 1888, the Chapel of the Good Shepherd was consecrated. Three years later, in 1891, two more halls, Dodge and Kohne, were occupied. In June, 1892, the cornerstone of the professors' houses in the east quadrangle was laid, and in July, 1895, additional residences for professors were commenced in the west quadrangle. Then followed the laying of the cornerstone of Hoffman Hall and that of Eigenbrodt Hall.

It remained for the Dean to witness the laying of the cornerstone of White and Edson Halls upon the last day of his official appearance as Dean. These buildings are now complete and occupied, and but a little space remains to be filled between them and the chapel in the center of the grounds, until the whole group contemplated by the Dean's foresight shall have been erected.



Dean's Library, General Theological Seminary, 1898

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“I know of nothing,” says Dr. Dix, “in the history of collegiate growth and expansion to equal this; the simple record is enough to give the impression of a march, steady and uninterrupted, right onward, in the strength of a grand and inspiring purpose, and under the guidance of a great heart, a clear mind, and a strong hand.”

Nothing, indeed, in the history of the American Church has equalled this wonderful accomplishment. As William of Wykeham is remembered in England for Windsor Castle, Winchester schools, and New College, so will Dean Hoffman be remembered as the William of Wykeham of the American Church; and while the centuries go on his buildings will probably stand as do those of the great Bishop of Winchester. When the hand of time causes these to crumble, the pictorial art of our century will hand them on to more distant times, as the monuments of a man who knew his time, his vocation, his opportunities, and his destiny, and who enriched his native city and the Church of his birth with an architectural triumph which is a joy to the artist, the architect, the ecclesiastic, and the citizen.

The writer had not the advantage of being present at the various ceremonies attending the erection of the earlier buildings enumerated above. Entering the Seminary faculty only in 1894, after a long residence in the West, he was shut out from that privilege. He had the happiness, however, to be present at the laying of the cornerstone of Hoffman and Eigenbrodt Halls and at

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their dedication, and at the laying of the cornerstone of the last buildings erected by the Dean, White and Edson Halls.

At the commencement dinner (and who can ever forget those commencement dinners of Dean Hoffman's regime?) in 1893, the Rev. Dr. Satterlee, rector of Calvary Church, New York, and now Bishop of Washington, spoke of the "crying need" of a building which should contain a refectory and gymnasium. He urged that immediate steps should be taken for its erection; suggesting also the suitability of its being named Hoffman Hall as a tribute to the Dean, "in grateful recognition of all that he had done to advance the interests of the Seminary." The suggestion was received with the greatest enthusiasm, and was endorsed by the leading Churchmen of the city; and the graduating class of that year appointed a committee of the alumni and others to take steps to raise the funds necessary for such a building.

Any one familiar with the older order of things at the Seminary can gauge the great importance and value of this step. Gymnasium there was none worthy of the name. The Seminary dining-room was what in the earlier days of the Seminary was known as the "Long Room," and in times still further off it had been used as a chapel. As the Long Room it had been used for the meetings of trustees, as a lecture-room, and as a place of assembly for academic discipline, where reprimands to unruly students were given when needed. One such occasion the writer recalls in his own Semi-

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nary days. This room was long and reasonably broad; it had a low ceiling, which rendered it not only stuffy and uncomfortable in the way of ventilation, but also made it necessarily a place of noise and sometimes of tumult when crowded with eager and hungry students just delivered, at the dinner hour say, from the tedium of the lecture-rooms. Neither cheerfulness, good digestion, nor good table manners were promoted by such a situation. Everybody concerned was placed at a disadvantage,—the matron, servants, students, professors, and fellows. “Students will be students, young men will be young men,” were sayings often offered in apology for the noise and confusion of those somewhat dreadful days. The professor presiding always desired to make every allowance for the situation and circumstances, but yet there was incumbent upon him the obligation of enforcing the decorum which good manners, gentlemanly feeling, and the proprieties of a theological seminary demanded.

The presiding professor’s life was a quiet martyrdom for years before Hoffman Hall was built. If he did not “eat ashes as it were bread,” he ate bread as if it were ashes, at breakfast, dinner, and supper, never knowing at what moment he would be obliged to ring his bell for order, or be compelled even to rise to his feet to compel obedience. The situation was to blame much more than the men; and one may say just here that the erection of Hoffman Hall ended at a stroke all these difficulties. In the larger spaces of the noble refectory, in its well ventilated atmosphere, and under

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the influence of its architectural dignity and perhaps of the faces of great men looking down from the walls, disorder became obsolete, and the hours at table became a social delight instead of a dread. There was indeed, then, a crying need for what Hoffman Hall ultimately afforded.

The laying of the cornerstone was at the conclusion of the commencement exercises in 1899. The day was bright and warm, the sunshine brilliant. The procession from the chapel was a study in color and beauty. The Bishops were in their usual habits. The Bishop of New York, however, was in the scarlet chimere which it is surprising the American hierarchy does not more often permit to be seen. One would think that the puritan prejudices of Bishop Hooper for black instead of the scarlet of his predecessors had long enough ridden and funerealized the modern Anglican episcopate. Bishop Potter was in his happiest mood as he made the address on the occasion, congratulating the Seminary on the purposes of both the gymnasium and the refectory, as tending to build up among the students that *mens sana in corpore sano* so necessary for the true presentation and efficiency of pastoral manhood. With his accustomed humor he remarked that much ecclesiastical and controversial acerbity might be averted by wholesome conditions of the body reacting on the spirit.

On Wednesday, May 30th, 1900, the dedication of Hoffman Hall and the adjacent building, Eigenbrodt Hall (built largely through the generous legacy of

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Professor Eigenbrodt), took place. The following is the official account of the ceremonies of the occasion.

The opening ceremony took place on Saturday, May 26th, with a reception to the alumni and friends of the Seminary, when opportunity was given to the guests, who numbered about eight hundred, to inspect the buildings.

Wednesday, May 30th, was the day set apart for the commencement exercises and the dedication of the new buildings. The proceedings were fittingly begun by a celebration of the Holy Communion in the chapel at half-past seven o'clock. Morning Prayer was said at half-past eight, and immediately following this a procession was formed in the library to march to the new buildings. The full roll of the Seminary students, in cap and gown, about two hundred and fifty clergymen of the Church, the clerical and lay trustees of the Seminary, the Dean, Sub-Dean, and faculty, and five Bishops marched through the grounds, reciting the fifteenth and sixty-seventh Psalms. A scene more picturesque, more impressive, is seldom seen in the heart of a great city. The bright May morning; the smooth, green turf and shady trees; the sunshine lighting up the ivy-clad buildings, which, though the oldest of them can boast of no more than sixteen years of existence, have already taken on a venerable appearance befitting the dignity of a theological seminary; the masses of pure white surplices, enlivened with many colored university hoods; the brilliant scarlet of the Dean and Sub-Dean's gowns; the purple of the episcopal robes,—all combined to make a picture which must long dwell in the memory of those who witnessed it, solemnized as it was by the noble words of the grand old Psalms, recited by many earnest voices; and overhead and above all the joyous peal of the chapel chimes, calling to prayer and praise, as they are wont to do daily, bringing thoughts of peace and thankfulness to many a poor heart within the sound of their voice, and

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calling down on the man who placed them in the tower the blessing of those who, themselves prevented from attending divine service in public, can yet, when the "call to prayer" is sounded by them, join in heart and spirit with the worshippers there.

Arrived at Hoffman Hall, the vanguard of the procession halted, allowing the Bishops, Trustees, Dean, Faculty, and others to pass through the ranks of the waiting clergy and students into the building, up the spacious stairway, and into the refectory. Here the service of dedication was held, with versicles, responses, dedicatory prayers, and the Gloria in Excelsis, and then the procession returned to the chapel, where the Rev. Dr. Morgan Dix, rector of Trinity Church, New York, delivered an address.

Like all that Dr. Dix has ever uttered, this address was nobly conceived, nobly expressed, and nobly delivered. One mourns that that princely presence, that elevated mind, that priestly personality, that classic face, and the sweet and musical tones which graced the pulpit of the Seminary chapel on that day, must in the order of time and the nature of things be some day missing from the abodes and haunts of men. Of all that makes the man, the gentleman, the scholar, the priest, the doctor, the high-minded and conservative citizen, Dr. Dix has been an almost ideal representative; and the world and the Church need ideal personalities. "The saints," some one has said, "redeemed the times they lived in"; and one noble person, fortunately placed where presence and example become powerful, lifts up the imagination and the aspirations of multitudes who are brought even once within his radius.



Hoffman Hall
General Theological Seminary, Chelsea Square

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After a few introductory words and a fitting tribute to Dr. Eigenbrodt, Dr. Dix quickly turned to the subject of Hoffman Hall with these words:

Hoffman Hall is the gift of the alumni and other friends to the Seminary, as a mark of their recognition of the services of the present Dean for the past twenty-one years, and their appreciation of the advantages of every kind which it has enjoyed under his administration. To be your spokesman at this time may properly be accounted a privilege of a high order. In availing myself of it, I shall speak freely of the man whom we delight to honor, and no personal considerations shall hinder my speech. I am one of the last of the friends of his youth; we were together as students and residents in the East building fifty years ago. Men who can look back so long and perceive no clouds upon the retrospect, who have been of one mind in their general views of duty, and must be making up their record for an early presentation to the Great Arbiter, care neither to make nor to receive compliments; but they may be allowed to speak out their thoughts, as occasion is afforded. And so, in accepting the invitation which gives me the right to be here this morning, I understand it to confer the added right to bear my witness to the life work of the illustrious head of this Seminary, as brother to brother, as friend to friend.

Then, after an admirable discussion of the character of the Seminary as such, its mission, and its dangers, he continued:

To manage, govern, and control such an institution as has been described requires an exceptional man. Great are the difficulties of the executive head of any large college, university, or school of instruction. Imagine the embarrassment of his position. He must comprehend the character of the organization of which he is the head. He must live with it and in it,

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in sympathy with its objects. He must guard it from the demoralizing influences of a restless and experimental age. He must keep in with the trustees, hold the respect of the students, command the confidence of the faculty, approve himself to the constituency represented or interested in his charge. He must bear with much, put up with much, endure faultfinding and criticism patiently. He must keep himself from growing old, opinionated, and crabbed, and minimize the harm done by any of the staff who may also grow old, opinionated, and querulous. He needs good sense, judgment, tact, forbearance; a strong conviction that he knows best what ought to be done, without obtruding that conviction on others who would resent it and assert themselves against his judgment. He should be a man of affairs, familiar with business,—a man of the world, in the right sense of the term; not a recluse, nor an impracticable, nor what is called, in our descriptive popular slang, a “crank.” I venture to express the belief that leaders, such as presidents of universities, deans of colleges and seminaries, rectors of parishes, and bishops of dioceses, ought to have large powers and ample control, and that the danger lies in their having too little of these rather than too much. The man who rules should be looked up to; not looking about him all the while to see what others think of him, and shaping his course to please them. The democratic theory is that the power comes from the people. But the hypothesis is that the people are intelligent, virtuous, and honest,—if not, democracy is the worst of all methods of governing men; and the poorest work a ruler can be at is that of studying popular currents, counting heads for votes, and trimming sail to every passing flaw of wind. What we want in our seminaries and colleges are strong men, as little hampered as may be by governing boards, trustees, directors, vestries, conventions; men of conscience, rectitude, and honor. Put the right man in the right place, and let him rule with a sound heart and clear eyes and a firm hand.



Interior, Hoffman Hall
General Theological Seminary

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Now it is our conviction, the conviction of those who are to-day making their noble gift of Hoffman Hall to the trustees of this General Theological Seminary, that when Eugene Augustus Hoffman, priest and doctor in divinity, was elected Dean, twenty-one years ago, the right man was put in the right place. We believe that this institution is most happy in its head. He has administered perhaps the most difficult trust in the Church with wisdom and success. I think it may be affirmed without error that this Church of ours has not within her borders any man more loyal to her spirit or more devoted to her welfare. He was called in the year 1879 to be the head of that school in which all the dioceses of our land have an equal interest; he has administered the office in such a way as to preserve the traditional character of the institution, to extend its influence throughout our country, and greatly to enhance its fame. His work in this place has been, as I said twelve years ago, like that of the worker of miracles, so marvellous, so incredible are the changes, the transformations, the improvements, the expansions which your eyes have seen. He has illustrated by magnificent and unprecedented gifts the generosity of his heart, his love of the truth, and his desire to promote sound education and learning. He has surmounted with success difficulties of which they cannot appreciate the burden who have not been behind the scenes. He has filled the measure of a great administrator of a trust of vast magnitude. Crowned with years and honors, he has built for himself an enduring monument upon this plot of city land, which for all future time shall attest the fame of our great Dean. He has won, as it seems to me, the gratitude of the entire Church, in enlarging the scope of the work of this sacred college and continually increasing its educational appliances and accommodations, while at the same time quietly and steadily resisting whatever attempts may have been made to introduce the seeds of disintegration and decline in the form of radical ideas and

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revolutionary tendencies, subversive of the catholic faith and the doctrines of the Book of Common Prayer. For these services, and for others which it would take too long to enumerate, he has merited the honors done to him to-day in the dedication of that ample and noble hall which will hereafter and forever bear his name, and in the inscription placed thereupon, in these words:

AS A TRIBUTE TO THE
VERY REV.
EUGENE AUGUSTUS HOFFMAN
D.D. (OXON) LL.D. D.C.L.
IN RECOGNITION OF HIS WISE
ADMINISTRATION AS DEAN AND OF
HIS MUNIFICENT GIFTS
TOWARDS THE BUILDINGS AND
ENDOWMENTS OF THIS INSTITUTION
THIS HALL WAS ERECTED
BY ALUMNI AND OTHER FRIENDS
A. D. 1899

And so we rise up and do honor to the head of this Seminary, whose name is on every lip to-day. How many more years Almighty God may be pleased to retain him in his place, we know not; may they be many, and full of good deeds, and profitable to the Church! But his record among the brethren and those who come after is secure; it will shine as the stars, forever and ever. *Semper honos, nomenque tuum, laudesque manebunt.*

I shall detain you no longer from the following works of this auspicious day. We give thanks to Almighty God for what this Seminary has been, is, and shall be to our beloved Church. The guarantee against the double peril of restrictive narrowness on the one hand, and broad and shallow diffuseness on the

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other, is in her well adjusted governing body, bishops, priests, laymen, serving together as a little senate to oversee, guide, control. Here shall be found, to all time, the larger mind, the loyal heart, catholic conservatism, and intellectual freedom; and here shall be trained up a ministry of well learned men, with eyes to read the wonder of the coming age, and consciences true to the word of that trust which came to us as the everlasting Gospel, and as such will live on, after the prophesying of man's little day shall fail, and the tongues shall cease, and the knowledge shall vanish away.

At the commencement dinner, to which on the invitation of the Dean every living alumnus of the Seminary was bidden, and which was hospitably served in the new refectory, speeches were made by the Dean; the Bishop of New York; Dean Van Amringe of Columbia University; Dr. Van De Water, the Chaplain of Columbia University; Dr. Huntington of Grace Church, New York; Dr. Olmsted, now the Bishop of Colorado; and the Rev. Dr. Battershall of Albany. These addresses in extenso are preserved in the official account of the day's proceedings. The Dean's welcoming address, however, is that which is most germane to this biography, and in it one recognizes those notes of simplicity, modesty, frankness, and the recognition of the services of others which were characteristic of him at all places and times. The writer sat immediately opposite him on this occasion, and noted the breaking of the voice and the eyes filling with tears as he deprecated the tributes paid himself. His words were as follows.

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“Right Reverend Fathers and Brethren :

“It is a very great pleasure to welcome you here to-day. Honored as we are by the presence of so many Bishops, clerical and lay trustees, and by more than one quarter of all our living alumni, let us not forget to acknowledge that which has made this possible and added so much to our enjoyment of the occasion, the beautiful day which our Heavenly Father has given us. Think what it would have been had the weather been such as we have experienced during the past few days.

“Then it is a great privilege to be taking part in the presentation to our *alma mater* of a hall like this, which I do not hesitate to say is not equalled by anything of its kind in this country, and which compares very favorably with the great halls of Oxford and Cambridge in the old country. It is a great day in the history of this Seminary. It marks a new era in its progress. And it renders it certain that the few remaining buildings required to complete the original design of the architect will soon be erected, and Chelsea Square covered with a material plant worthy of the General Theological Seminary of the Protestant Episcopal Church in the United States.

“And now permit me a word of personal explanation. I fear there will be said a great deal more than there ought to be said about your Dean, and after the address this morning I feel almost as if I had a triple face of brass to stand up before you to-day. But I do want to say this: notwithstanding the fearful pictures we have before us to-day, of such things as a board of trustees,

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and faculties, and vestries, and some other bodies I have had to do with, the success here has been owing only partially to myself. It has been due to a number of circumstances over which none of us have had any control. I was elected Dean at a period in the history of the Seminary when some things could be done which were not possible at other periods. There were opportunities given me here for work, and men to work with, which other men did not have. My predecessor had to work harder to hold his own and lay foundations than I have had to obtain the results which have since been secured.

“Then I have had the unqualified, unanimous support of the Board of Trustees. We have never had, I think, in all these years, a difference. In addition to that I have had the cordial support of the faculty. There has not been a division between us. No one could ask for more hearty coöperation or more earnest love and assistance than have been accorded me by the members of the faculty.

“Then, throughout my deanship, the great body of the students have been loyal, obedient, and earnest in their work, and have taken many opportunities of showing their love and kindness to those who have been set over them in the Lord.

“And lastly, shortly after my election, when the financial condition of the Seminary was at a very low ebb, when the salaries of the members of the faculty were largely in arrears, when the Trustees had been compelled to sell a portion of its lands and endowments

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to pay its debts, God gave me the means to live without a salary, and I was able to say to all their proposals for temporary relief: ‘Brethren, I have a horror of debt. This institution, so long as I am at the head of it, must never borrow money which we have no means of paying. I do not believe in it, and I will not assent to it under any circumstances or conditions whatever. The only way is to lay out a plan, beginning by building a portion of it, even if we can only lay a few bricks one upon another, and go on adding to them until we have obtained what we need. You can always raise more money to build with than you can to pay an old debt.’ And I am thankful to say that from that date to this, with all that has been done here and the increase of our endowment, which has been very great, we do not owe, and we never have owed, a single dollar. To these and other circumstances which I have not time to mention, and not to your Dean alone, is due the prosperity for which we rejoice to-day.

“But I must not detain you. Let me thank you, brethren, for coming here to-day to aid us by your presence and approval. It is, I suppose, the largest gathering of the alumni of this institution which has ever taken place. Of the two hundred and fifty seated at these tables, nearly all are alumni of this institution.”

Those who daily met the Dean about the time of the dedication had begun to feel that ill health was creeping upon him. Various symptoms had for some time shown themselves which pointed to heart compli-



Mr. Samuel Verplanck Hoffman

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cations, always matters of solicitude. The dedication day seemed to some of us like the apotheosis of the Dean's life and work. Underneath all its supreme warmth and joy some of us felt an undertone of sadness, and faint suggestions of the *Nunc dimittis* were borne in upon us. He lived to see the refectory a settled and accustomed feature of the Seminary life. It was a joy to him from the moment of its erection. Its beauty and dignity, its suggestion of the far-off past of the mother church and country, its spaciousness, its atmosphere, the golden light which streamed into it from the south at midday, flooding the high table with its glory, and at the opposite end bringing out the details of the noble fireplace with its Jacobean woodwork, its bronze firedogs, its motto engraven on the oak wainscoting, "Manners maketh man," the soft west light of evening and the cool northern light of the morning,—all these made an ever charming picture of beauty which the Dean delighted in and was glad to display to admiring visitors. Then the cheerful faces of the students, the sonorousness of the Latin grace, the dignified hospitality made possible under the refectory arrangements, gave that touch and feeling of humanity, past and present, besides which mere architectural detail becomes secondary. The quadrangles, the chapel, the tower, the chimes, and the refectory are the homes of most of the poetry of Seminary life. Apart from the friendships of the Seminary, all its color gathers about these elements of beauty of sight and sound and cheer. Without the refectory, the Seminary would lack

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what has proven to be an element of rest and pleasantness without which the memories of Seminary life would be deprived of much of their picturesqueness and warmth.

The Dean's minute concern for the care of the buildings thus erected is strikingly manifested in the following memorandum found among his papers in his own handwriting, and evidently prepared before the erection of the later edifices. It indicates the order in which certain necessary things were to be done, and illustrates, perhaps as remarkably as any other detail in Dean Hoffman's management of things, his extraordinary foresight, precise and clear knowledge of just what was needful to be done, and in what way and time.

Jarvis Hall.

Entrance—Brushed and mopped daily.

Floors in hall and parlor scrubbed weekly.

Glass in doors washed weekly.

Parlor dusted daily.

Hall lamps washed every other day, Tuesday, Thursday, Saturday.

Library.

Library and Reading Room—Dusted daily, and swept whenever dirty.

Floors—Hall, Library, Reading, and Pamphlet rooms and stairs scrubbed weekly.

Windows—Washed every two weeks.

Sherred Hall.

Halls—Scrubbed weekly.

Lecture Rooms—Scrubbed weekly.

Lecture Rooms and Halls—Dusted daily.

Lecture Room Windows—Washed every three weeks.

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Chapel.

Dusted daily, and windows in vestry washed weekly.
All floors scrubbed weekly.

East and West Buildings.

Front and back steps brushed daily.

Yard Lamps.

Washed Mondays, Wednesdays, and Fridays.

Scrubbing and Lamps.

Monday, Library, Reading Room, and Yard Lamps.

Tuesday, Sherred Hall, Jarvis Lamps.

Wednesday, Sherred Hall, Yard Lamps.

Thursday, Chapel, Jarvis Lamps.

Friday, Chapel, Yard Lamps.

Saturday, Jarvis Hall, Jarvis Lamps.

Even in such matters as the cleansing of the marble mosaic pavements, he took pains to secure precise information. Side by side with the memorandum just given are the following directions:

When pavements are first laid, washing the surface should be resorted to sparingly; the cement being slow in drying, it is desirable that that operation be not retarded. A damp cloth will suffice to remove the scum that settles on the face of the marble while the drying is in progress.

Later on, when quite dry, the floors may be washed about once a week; clean water and a flannel to be used, with a little powdered pumice-stone.

At all times care must be taken to thoroughly dry the surface, and, as a final process, they ought to be well rubbed with a chamois leather; friction has a very beneficial effect on marble mosaic pavements.

About once in three months the colored surfaces only — not the white — should be rubbed over with a cloth slightly oiled with best raw linseed oil, say the last thing at night, and cleaned off and dried the next morning.

A scrubbing-brush must under no circumstances be employed — it scratches the surface; and the application of soap and soda is to be carefully avoided.

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Equally minute care and thought were in time given to the subject of the refectory and its bill of fare. The following schedule appears in the Dean's papers; and as one reads it, one's admiration increases for his industry in government, and for an intelligence in details which few men could have handled with such minuteness.

REFECTORY — BILL OF FARE.

At all meals, Cross and Blackwell's Worcestershire Sauce and pickles, white and Graham bread and butter, milk *ad libitum* for breakfast and tea.

BREAKFAST.

Coffee and tea, oatmeal, wheaten grits or hominy, hot rolls.

Sunday.

Beef-steak.
Baked beans and pork.
Baked white (and sweet) potatoes.
Corn bread.

Monday.

Mutton chops.
Sausages, or fried pigs' feet breaded.
Stewed potatoes.
Griddle-cakes and syrup.

Tuesday.

Beef-steak.
Fried tripe or veal cutlets.
Baked white (and sweet) potatoes.
Raised biscuits.

Wednesday.

Mutton chops or fried fish.
Hash, or ham and eggs.
Boiled white (and sweet) potatoes.
Corn bread.

Thursday.

Beef-steak.
Frizzled beef and eggs, or sausages.
Stewed potatoes.
Griddle-cakes and syrup.

Friday.

Fried fish or mackerel.
Cold meat.
Fried mush.
Boiled eggs, or omelette.
Baked white (and sweet) potatoes.
Raised biscuits.

Saturday.

Veal cutlets or sausages.
Fried liver and bacon, or fishballs.
Fried potatoes (white and sweet).
Griddle-cakes and syrup.

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DINNER.

White and sweet potatoes, (usually apples,) crackers and cheese, tea. (Ice-cream and cake on all Saints' Days, not in Lent and Christmas week, Christmas, Circumcision, Epiphany, and Ascension.)

Sunday.

Oyster or lentil soup.
Roast beef.
Roast chicken or turkey and cranberry sauce.
Tomatoes, rice, onions.
Cornstarch pudding, or custard.
Apples, oranges, or bananas.

Monday.

Vegetable or tomato soup.
Roast mutton.
Boiled or roast ham.
Corn, macaroni, cold slaw.
Tapioca and rice pudding.

Tuesday.

Rice or beef soup.
Roast beef.
Boiled turkey or chicken, oyster sauce.
Tomatoes, onions, spinach or beans.
Two kinds of pie.

Wednesday.

Macaroni or barley soup.
Boiled mutton, caper sauce.

Roast pork.
Rice, corn or squash, turnips or parsnips.
Apple-dumplings, baked and boiled.

Thursday.

Pea soup or mutton broth.
Beef *à la mode*.
Roast turkey, cran- or goose-berry or apple-sauce, or mutton stew.
Tomatoes, onions, cold slaw.
Two kinds of pie.

Friday.

Fish or clam chowder.
Beef-steak or veal cutlets.
Boiled fish.
Macaroni, squash or parsnips, spinach or beans.
Indian and rice puddings.

Saturday.

Vermicelli or giblet soup.
Corned beef and cabbage.
Roast veal or pot-pie.
Corn, turnips, celery, or lettuce.
Cabinet and apple sago puddings.

SUPPER.

Tea, crackers and cheese, and plain cake usually.

Sunday.

Chocolate or coffee.
Frizzled beef and eggs.
Cold meat.
Spiced apples.

Monday.

Cold meat.
Cracked wheat.
Milk toast.
Stewed peaches or apple-sauce.

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<i>Tuesday.</i>	Milk toast.
Hash.	Stewed peaches or apple-sauce.
Boiled mush and milk.	<i>Friday.</i>
Baked apples.	Chocolate.
<i>Wednesday.</i>	Fish or potato salad.
Cold meat.	Boiled mush and milk.
Fried hominy.	Baked apples.
Stewed pears or prunes.	<i>Saturday.</i>
<i>Thursday.</i>	Cold meat.
Minced meat.	Fried hominy.
Cracked wheat.	Stewed pears or prunes.

The supplies ought not to exceed for each boarder per week (Harvard): Meat, 10 lbs.; butter, 1½ lbs.; milk, 8 quarts, very large; sugar 1½ lbs.; eggs, 5; flour, 5 lbs.; syrup, 1 gal. for 40 boarders; salt, ¼ lb.; pepper, ¼ lb. for 50 boarders; coffee, 1 lb. for 10 boarders; tea, 1 lb. for 40 boarders. Cold food, grease and refuse, ought to be sold for 50 cents a month per boarder.

The buildings, however, were not the only memorials left behind him of the Dean's zeal for the Seminary. The endowments presented by his family and himself were equally important in enlarging and solidifying its work. Not only had the glorious Chapel been erected by his mother as a memorial of her husband, the Dean's venerated father, but a fund was provided for the ringing of its bells. The deanship was endowed and the deanery and some of the professors' houses built from the income, the fruit of that endowment being untouched by the Dean during his lifetime, and having gone to enlarge the principal.

The Samuel Verplanck Hoffman Foundation was created in 1881 by Mrs. Glorvina R. Hoffman and her sons, first with an endowment of \$50,000, afterwards



Mrs. Samuel Verplanck Hoffman

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enlarged, until in 1902 it was reported as amounting to \$161,495.83.

The Eugene Augustus Hoffman Professorship of Pastoral Theology was endowed in 1880 by Samuel Verplanck Hoffman with \$25,000, to which the Dean subsequently added \$55,000, making it in all \$80,000.

The Glorvina Rossell Hoffman Professorship of Literature and Interpretation of the New Testament was endowed in 1890 by Dean Hoffman, in memory of his mother, with \$75,000.

The Mary Crooke Hoffman Professorship of Dogmatic Theology was endowed in 1893 by the Dean's wife with \$80,000.

The Dean's gifts to the library are thus commemorated by Dr. Dix in his "In Memoriam" tribute published in the *Church Eclectic*, August, 1902:

We have nowhere among us a gentler class than that of the honest book-lovers, the bibliophiles, worthy followers of Richard de Bury, Dibdin, Heber, John Allen, Lenox, and the like. To that good fraternity the Dean belonged; his name stands high on the list. But here, as in other directions, his knowledge of books and his ability to gratify a delightful taste found employment rather in collecting for others than for his private gratification. His gifts to the library of the Seminary were continuous and valuable; among them was the Gutenberg Bible, the first of printed books; but the crown was set on these benefactions in the completion of the collection of Latin Bibles, to which we are happy to point as the finest in the world, surpassing in number those of the British Museum in London and the Bibliothèque Nationale in Paris. Those books, some eleven hundred in number, fill the whole end of one room in the library. The collection was begun by Cor-

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nelius Vanderbilt [and the Dean] about eight years ago, with the purchase of the Coppinger books; since that time Dean Hoffman spent thousands of dollars in completing the collection, determined to make it what it is, the most valuable in existence. By his will he has added to all previous gifts that of his private library, as if to set final seal to his fame as a lover of the noble art and mystery of bibliography.

The art gifts also of the Hoffman family were not insignificant. At the building of the chapel a reredos and a rood-screen were resolved upon. The artist chosen to prepare these was Mr. J. Massey Rhind, a young sculptor at the time, highly recommended by those who knew his history and talents. He had come from England after a student career of much promise. The work intrusted to him by the Dean was his first serious undertaking in America, and he threw himself into it with his whole heart and mind. The statues which adorn the reredos—those of the Good Shepherd, the Holy Evangelists, St. Peter, St. Paul, Moses, and St. John the Baptist—he undertook and successfully executed later. He also modeled, from an engraving shown him by the Dean, the beautiful bronze tympanum which stands above the main entrance of the chapel and which illustrates the idea of the Good Shepherd, to whom the chapel is dedicated.

This tympanum, erected in memory of the Dean's oldest son Eugene, whose life ended in 1891, was in time complemented by the addition to the chapel entrance of the magnificent doors of bronze which were hung shortly before the Dean's last Commencement.



Interior, Chapel of the Good Shepherd
General Theological Seminary

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Further proposed enrichments of the chapel were contemplated by the Dean, especially an adornment of the chancel walls on each side of the reredos. He had plans for mosaics prepared in London, and in the presence of the writer and Mr. J. Alden Weir of New York tried the effect of the colored drawings. The result was not satisfactory to the Dean's fastidious taste in color and proportion, and the matter has remained in abeyance. He seemed to have desired, however, some elements of further warmth in the somewhat austere tone of the chapel and its sanctuary. One may hope that the chapel shall some day possess the only things wanted for its perfect beauty and satisfactoriness, that sense of homelikeness which a too severe simplicity (even when rich) seems to impair. The use of sacred art is now being restored to our churches, and in time doubtless will once again make them shrines of every kind of beauty, as of truth and holiness. Paintings of the right subject and tone, hangings of the right color and quality, mosaics of the right delicacy and finish, are great desiderata for making our churches true homes for the spirit of man; and that home must be warm and not cold. It must cheer and comfort, and never chill. Some of our churches look like magnificent vaults. Sacred art can redeem them to their ideal purposes, and give them their proper and edifying atmosphere.

One of the incidents of Dr. Hoffman's deanship, and one which he always contemplated with satisfaction, was the reduction in 1884 of the Board of Trustees

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to practical and working proportions. Up to that year representation was along the following lines:

The Board of Trustees shall be permanently constituted as follows: The Bishops of the Church shall be *ex officio* members of the Board. Every diocese shall be entitled to one Trustee, and one additional Trustee for every eight clergymen in the same; and to one additional Trustee for every two thousand dollars of moneys in any way given or contributed in the same to the funds of the Seminary, until the sum amounts to ten thousand dollars; and one additional Trustee for every ten thousand dollars of contributions and donations as aforesaid exceeding that sum. The Trustees shall be resident in the diocese for which they are appointed.

The practical result of this method had been that up to 1876, on the *basis of clergy and dioceses*, 403 persons were entitled to sit as clerical and lay Trustees; and on the *basis of donations*, 96 persons. A committee appointed in 1876 to consider this subject stated in its report that if that ratio of representation should be continued, and the number of clergy grow as it had grown during the fifty years immediately preceding, the number of Trustees on the clergy basis at the close of the century would be about 4000; the episcopal Trustees alone might amount to 160. It was therefore proposed by this committee to change Article III of the Constitution of the Seminary so that it should read as follows:

The Board of Trustees shall be permanently constituted as follows: Every Bishop of the Church, having jurisdiction in any diocese or missionary district in the United States, who

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shall communicate in writing to the secretary of the Board his desire to be known as a patron of the institution, shall be a member of the Board, and shall so continue until he formally withdraws his name from the list of Trustees.

Every diocese shall be entitled to one Trustee, and to one additional Trustee for every forty clergy belonging to the same, until the year 1880, after which year the number of Trustees (on the basis of clergy) shall not be increased; *provided*, however, that the Trustees of any diocese hereafter formed may be increased until they number three for such diocese.

Every diocese shall also be entitled to one additional Trustee for every two thousand dollars of money in any way given or contributed in the same to the funds of the Seminary, until the sum amounts to ten thousand dollars; and to one additional Trustee for every ten thousand dollars of contributions and donations as aforesaid exceeding that sum. The Trustees shall have their domicile in the diocese for which they are appointed.

It was stated that if this contemplated change were made, the number of clerical and lay Trustees on the basis of clergy and dioceses would be reduced from 403 to 96, and the number of clerical and lay Trustees on the basis of donation would be 73; the whole number of Trustees, not counting the Bishops, would be then 169. From this time on until 1884 the question of representation continued to be discussed. In that year a committee on the amendments of the Constitution, of which Rev. Dr. Dix was chairman, proposed the following rule of representation:

The Board of Trustees shall be constituted as follows: Every Bishop of the Church and the Dean of the Seminary shall be entitled to be a member of the Board. There shall

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also be fifty other Trustees, twenty-five of whom shall be appointed by certain dioceses on the basis of their former contributions to the Seminary, . . . and the remaining twenty-five shall be chosen by the House of Deputies at each stated General Convention. But no person shall be a Trustee of the Seminary unless he shall have signified in writing his acceptance of the office. The Senior Bishop present shall preside at every meeting of the Board of Trustees; and, whenever demanded by a majority of the Bishops present, or a majority of the clerical and lay Trustees present, the concurrence of a majority of the Bishops present, and of a majority of the clerical and lay trustees present shall be necessary to any act of the Board. Eleven Trustees shall constitute a quorum. The Board shall have power to supply all vacancies among the Trustees elected by the House of Deputies.

The Constitution, thus amended, it was then resolved should be communicated to both houses of the General Convention for their action. At the May meeting of the Trustees in 1884, the secretary presented and read the following communication from the secretary of the House of Deputies, showing their action on the above recommendation:

The Board of Trustees shall be constituted as follows: Every Bishop of the Church and the Dean of the Seminary shall be entitled to be a member of the Board. There shall also be fifty other Trustees, twenty-five of whom shall be appointed by certain dioceses on the basis of their former contributions to the Seminary, as follows: New York, ten; Western New York, one; Long Island, two; Albany, one; Central New York, one; New Jersey, one; Northern New Jersey, one; Massachusetts, one; Pennsylvania, three; Maryland, one; North Carolina, one; South Carolina, two; and the remain-

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ing twenty-five shall be chosen by the House of Deputies at each stated General Convention. But no person shall be a Trustee of the Seminary unless he shall have signified in writing his acceptance of the office. The senior Bishop present shall preside at every meeting of the Board of Trustees; and whenever demanded by a majority of the Bishops present, or a majority of the clerical and lay Trustees present, the concurrence of a majority of the Bishops present, and of a majority of the clerical and lay Trustees present, shall be necessary to any act of the Board. Eleven Trustees shall constitute a quorum. The Board shall have power to supply all vacancies among the Trustees elected by the House of Deputies.

From this time the Board of Trustees became more workable and efficient, and has gained power where it has lost in numbers.

The Seminary is a school of learning; and the Dean thoroughly felt the propriety and necessity of keeping the Seminary abreast of all the quickened thought and intellectual light and inquiry of our age. He was, as all the world knows, a conservative man, knowing full well that in the long run of things the old faith and the old reverences will abide. He quite well knew that a good deal of what is called modern learning is mere speculation, and revolutionary speculation at that, which will have its day and pass as all things alien to the faith do and must. But he wisely felt that the fermenting ideas of the day must be recognized. He therefore encouraged the largest use by capable and serious students of the various lectures attainable in the city on sociology, say, and philosophy, and all those specialties which the present feeling in the educational world

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demands. He introduced into the Seminary itself the study of pedagogy, quite willing to give it its chance of making greater men and more powerful teachers than the great princes of education and instruction in the past. He set his face against nothing which gave promise of substantial benefit to the men placed under his care. He established the new chair of Christian Philosophy; he brought from the colleges of Oxford and Cambridge and from those on our own soil cultivated and learned instructors; he enlarged in every practical way what promised to be helpful to the Seminary curriculum. He carefully watched over the possibilities of the Paddock Lectureship; he saw that the students of the Seminary were especially trained in elocution and music; he cheerfully approved of an additional fourth year to the course, proposed by some of the younger Fellows; he encouraged graduate study in the cases of almost all who applied for it; he permitted attendance upon the lectures of the professors of externs to the Seminary, such as the Greek and Armenian priests of the city, who desired a share of Seminary instruction; he would gladly have extended the educational resources of the Seminary to Sunday-school teachers and others, had there been a call for such help. He was vigilant over the attendance of the men at all prescribed lectures, and rebuked, and if necessary punished, negligence in that respect. In all ways he was desirous of making the Seminary a home and fount of every kind of learning germane to the Seminary's proper functions, viz.: the teaching of the Christian faith

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and the handing on of the Church's deposit. These being secured, he was willing, like the great Alexandrian doctors, to adorn ecclesiastical learning with all the spoils of Egypt which would not neutralize the essence of what the Church is sent into the world to affirm and to impose. Nothing could surpass the Dean's intellectual generosity in all matters not vital to the truth, to the Church's universal and unchangeable faith. But there, of course, he stopped, as any reverent and humble-minded Churchman must. "Though we or an angel from heaven preach any other Gospel than that ye have received, let him be Anathema." The ecumenical Church, with which our Lord has promised to be until the end of the world, was to him a living and divine fact, no more to be questioned or ignored in the conception of Christianity than the Gospels themselves. The institutions of our Lord were as dear to him, and as much a part of the tradition of faith, as our Lord's precepts. Both proceed from the same divine authority. Christianity without either or both is, he knew, but a maimed thing, limping through the world and the ages on a hand or a foot, instead of marching through the centuries in the integrity of divine completeness.

The Dean's financial management of the Seminary, while generous and magnificent, was at the same time careful and economical. Even the candle ends of the lights used in the chapel were carefully saved. At the close of each academic year the Seminary was promptly closed on the day following Commencement. No student was allowed to remain in the buildings longer.

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This was sometimes spoken of as a hardship by students desiring to prolong their departure, but the Dean counted the cost of any delay. The detention of a single servant or chambermaid to care for the lingering student was a tax upon the Seminary. The additional use of gas also counted; and if the refectory was kept open an additional day, it involved the retention of at least a number of the servants, and some further expenses as to food and drink. To the writer the Dean once expressed himself on this subject, alleging this economy as the basis of his inflexible regulation.

There is an old saying that "If we take care of the pennies, the pounds will take care of themselves." Every manager of things on a scale, either large or small, can gauge the truth of that saying. Small expenses or extravagances in their final bulk make a considerable sum; and in a large establishment, such as the Seminary, there always is an appreciable output along unusual lines. For example, the Dean once remarked to the writer that the mere clearing out of the spouts in the various buildings, in which the sparrows had built their nests, cost about \$50 annually. Then, as the snows of winter fell, a large outlay again was habitual through the employment of a large number of laborers to keep the long walks and pavements of the Seminary close clear and open. Then again there were constant necessary repairs of the tower, the organ, the dormitories, etc., which ate up a large amount. And so it was not merely good policy nor general principles which made the Dean economical in small matters; it

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was a special obligation under the conditions of the Seminary's circumstances.

But back of all this economy lay magnificent generosity and a noble largeness of management which made all financial arrangements with the Dean dignified and congruous with personal dignity. Every officer of the institution was spared every anxiety; for he knew that every care would be taken by the Dean to facilitate his comfort, self-respect, and convenience.

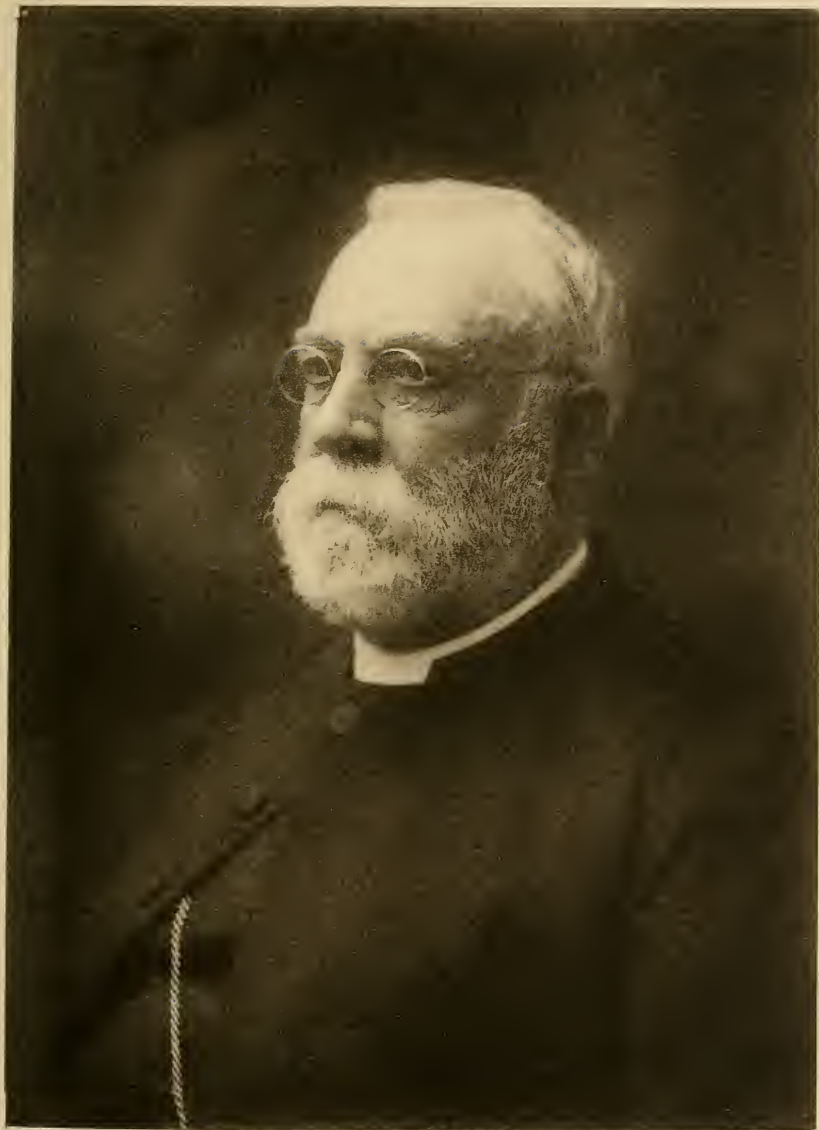
The Dean's conscientious care for the little in finance was equalled by his care for detail in other particulars. This was always noticeable at the meetings of the faculty. Every student's standing in each department, his attendance at lectures and chapel, his relation to any academic "conditions" (when they had been imposed), his qualities of character, mind, manners, and spirit, were all perfectly known to him. Every paper of "excuses" for one thing or another, from any student, was producible at a moment's call, as were all letters of recommendation in regard to each man.

The Dean came month by month to the faculty meetings with all the papers relating to each student's case, at each conjuncture, in his hands, awaiting their turn in the deliberations of the occasion. Names, circumstances, dates, applications for degrees, former acts of the faculty, statutes of the Seminary, proceedings of the Trustees,—all these he knew and handled with the most unerring masterhood. Clearness of grasp and orderly arrangement of facts and papers were among the Dean's conspicuous characteristics, and they were

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of the highest advantage for the brisk and intelligent conduct of faculty affairs.

Dr. Hoffman's wisdom was no less trusted by the faculty than his gift of order. Again and again difficult problems were, by action of the faculty, "committed to the Dean with power." It was inconceivable that he should not find a way out of any difficult situation, and that the wisest way. The Dean's great patience, too, was always in evidence at sessions of the faculty. It could not but be that in any group of a dozen men of different temperaments, races, experience, and outlook, there should be differences of apprehension and of judgment. Every professor, moreover, was personally interested in the work and efficiency of his own department especially. Questions, say, as to the hours to be devoted to this or that branch of study could not but come up in the arrangements of the roster for the various terms. Differences of judgment could not but exist between the conservative minds of the faculty and those more in sympathy with modern views as to methods and subjects. Occasionally a certain tone, or a certain persistence on special lines, in the case of any given professor, would ruffle the sensibilities of the men of another tradition or another experience; and so, while every meeting of the faculty was necessarily characterized by gentlemanly decorum and fair treatment of its several members by each other, yet the air sometimes was a little electric. At such times the Dean always kept himself calm and detached, and at the opportune moment gave his impressions or convictions; and gen-



The Very Rev. Eugene A. Hoffman, D.D.

From a photograph by Alman



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erally his judgment prevailed. But at such times his exhaustless patience was greatly impressive.

It may be said just here, that to the end the faculty meetings were the scene of the Dean's unconquerable faithfulness to duty. Towards the last, when every step was a labor to him,—when even while he was seated his color would come and go, and at moments an almost ashy paleness settled upon his countenance,—he kept his place calmly, giving attention to every particular, using his failing voice and strength to meet every issue. How often that weakened form and pallid face will rise in memory to encourage those who looked on him in such moments to persevere in duty as he persevered and conquered!

The Dean's Seminary life was not, however, without its trials. At its beginning, as we have seen, he met with a demand for the removal of the Seminary from Chelsea Square to quieter surroundings. It required courage to stand by his conviction that the books of men and of life were as necessary to be known and read by his students as the records of scholarship, or as the discipline of the spirit is needful. His wisdom is now recognized; for whether for better or worse, the clergy of the present, and for a long time to come, must live in the midst of the world's noise and activity. Recluse souls are never without their witnessing vocation and power; but the secular clergy cannot go into the wilderness, even for the harmonies of the angels and the saints. They must remain at the foot of Mount Tabor, where devils are to be

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cast out of their fellow men. Recluse spirits who are distinctly such naturally gravitate to the religious orders or to the quiet places on the hillsides. As human society more and more drifts to towns and cities, the priests of the Eternal Priest must be there to watch over, guide, counsel, and bless.

Students too, year by year, added to the Dean's care. There are always dyspeptic, or luxurious, or exacting, or faultfinding spirits among any collection of young men. All they know of life is what they have experienced at home, in their childhood, at school and at college; and some of them come up to the Seminary expecting more of fulness and daintiness of living than practical life can make possible under any circumstances. Complaints of the refectory, therefore, have from time to time broken out at the Seminary, as similar complaints make themselves heard perhaps in every school or college where a refectory exists. Students with their inexperience of life do not know all the difficulties of even modest housekeeping. That they find out later, as they come to have experience. The whole world in youth seems open; and all the resources of food and drink seem possible and within reach in a great city and a great institution. Young men grow tired of sameness in food, as of sameness in anything else. They would get tired of the same flavors and the same general conditions in any hotel in the world, notwithstanding the fulness of the menu. And so every now and then the Dean had a demonstration from the students about the refectory, and was asked to receive

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committees on the subject; or he even had the pain of reading appeals to public sympathy made in the daily press. Undoubtedly there may have been moments when the conditions of service or difficulties about provisions, known to all housekeepers, made things less satisfactory than at other times. And indeed there was a fatiguing monotony in having substantially the same things on the same days of each week; and there were absent from the refectory arrangements many of those little ingenuities of the cuisine which are possible and usual in small families, and which would have been very grateful to the students' appetites.

Nevertheless, it should be noted that a condition which was frequently overlooked by the students really gave them less cause for complaint than appears on the surface. No student was obliged to take his meals in the refectory, but could obtain them elsewhere when desired. The menu provided was so adjusted as to be within the means of the average student, as must necessarily be in such an institution, neither catering to the rich nor to the poor. When desired, the students could always order from a supplemental menu such dishes as they wished at practically cost price; but they were not willing to pay for the additional food, and murmured accordingly.

But, for some or for all these reasons, there were from time to time demonstrations of dissatisfaction which gave pain all around. It was of no use to suggest that youth is always impatient, and, if the truth must be told, a little greedy and fastidious. It did no

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good to say that the best was being done that could be attempted upon the large scale of Seminary conditions. It was of no value to suggest that the Saints ate worse food habitually and said nothing. In their hot sense of what might be ideally possible, students were often blind to what was practicable; and so outbreaks happened, as happen they will anywhere, where common halls and refectories obtain, and where young men are dependent upon them. Under the old refectory conditions, food often became cold as it was carried from the remote kitchen to the dining-room, and so of course was less palatable than it would otherwise have been. That was a more or less usual ground of complaint, and it was natural that men should desire that their food should be served to them hot; but it was the misfortune of the Seminary to have no recourse against this defect for a long time. Now the conditions are changed; and since Hoffman Hall has been occupied, there seems to have been an abatement of former difficulties, and let us hope that they are now finally ended.

During the Dean's administration a demand was made by the students for a change from the recitation to the lecture system. In 1893 a memorial was addressed to the Dean, Faculty, and Trustees, which was sent to them and to them alone. It was entirely respectful in form, and from its point of view very well put. It asked for a change in the method of instruction then in use at the Seminary, and for a release from the sweeping obligations of the matriculation pledge,

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especially in respect of obedience to the rule that students during their connection with the Seminary should be under the sole spiritual direction of its head. But special stress was laid upon the importance of substituting the "lecture system" for the old recitation method. It was asked, also, that beyond "the work prescribed in the canons for the examination of candidates for Holy Orders" all Seminary studies might be made elective. There was also asked the abolition of the "marking system." The memorial was, as a whole, meant to modernize Seminary educational methods and to harmonize them with those of the secular colleges and universities. A portion of this memorial we here give.

We are convinced that, in order to bring the methods of instruction up to the standard of those in vogue at the best educational institutions, the lecture system should be very largely substituted for the system of recitations. The theory of the latter seems to be that the function of the professors is to make the students recite on a particular text-book, in order that he may ascertain whether they are doing their work. This produces a superficial knowledge of particular books, but fails to give the student a real grasp of the subject. By compelling a class of students to sit idly by, while one of them is being examined as to the extent to which he has prepared the lesson, much time is wasted, and the usefulness of the professor is reduced to a minimum. The higher and truer view of the professor's office is, not that he should force into his students' minds the small portion of the subject contained in some one book, but that he should so lead them up to the whole subject as to enable them to make it their own, and to store it up in their minds in a form most likely to be permanently retained and most ready for effective use. This the accumulated learn-

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ing and research of the professor enables him to do. Moreover, he can greatly economize the students' time by presenting the subject in its proper proportions; and, by setting clearly before them its fundamental principles, he enables them to understand it thoroughly. This greatly stimulates enthusiasm for the work.

But the professor cannot accomplish this result if he is compelled to hear recitations from some prescribed book. For this cripples his usefulness by eliminating the element of personality, without which no real teaching is possible. The Seminary selects the professors, and should have the same confidence in them that the Church has in those whom she ordains. The professor should have the same liberty that is given to other clergymen; for both teach and preach, and to do so they must be men, not mouthpieces,—they must teach subjects, not books.

A very important part of the lecture system is the required private reading intended to supplement the lectures. Its importance is due to the fact that extensive and careful reading is necessary for real knowledge and mental training, and that individual research under the direction of an able teacher affords the greatest intellectual stimulus. The absence of such stimulus here is due to the lack of opportunity for work of this kind. For when seven or eight hours, on an average, must be consumed each day in recitations and preparations for them, systematic collateral reading is out of the question, and the library is practically unused.

We might also add that the lecture system, as we understand it, includes the frequent use of the "quiz" and the "seminarium" so generally used elsewhere. These differ from the recitation in that their object is to make the students appreciate the essential features of the subject, and not to discover whether they have learned their lessons. It is also found, in other institutions, that a good system of examinations gives the best

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assurance that careful work will be done, and a thorough knowledge of the subject acquired, rather than a mere acquaintance with particular text-books.

It is no valid objection to the lecture system that it would be new to some who come to the Seminary, for if it works well at college, where men come fresh from school, and in professional schools where there is a smaller proportion of college graduates than here, it should certainly be successful at the Seminary.

An advantage of the lecture system is that fewer hours than the recitation system requires need be spent in the class-room in order to accomplish a given amount of work. Its adoption would also allow a much more economical arrangement of the students' time than is now possible. At present it is difficult to devote even an hour a day to the collateral reading so indispensable to real scholarship, and so strongly urged by the professors. All of our mornings after the chapel services, and certain hours of our afternoons, are spent in the recitation-room. Now, if proper exercise be taken, there remain for study only an hour or two before evening prayer and some three hours in the evening; and this time is almost all needed for preparing our daily lessons on the text-books. If, for example, two lectures a day, at hours that would allow the most economical distribution of our time, should be made to take the place of the three or four recitations which now occupy the best hours of the day, we would have time for a systematic and thorough study of the subjects presented in the lectures.

We would also urge that more liberty be allowed the students in the selection of the work that they are to pursue. While we recognize that the basis of the Seminary course must be the work prescribed by the canons for the examination of candidates for Holy Orders, we believe that beyond this as much freedom as possible should be permitted. We conceive that the modern principle of specialization would produce as good results in theology as in any branch of secular work. We

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therefore ask that all studies in excess of canonical requirements be made elective, the faculty, of course, determining what electives shall be required for graduation from the Seminary, or for any degree. We understand that with the addition of the new chair of Sacred Philosophy the courses will be widened and increased. We ask then, as far as possible, this be done in the direction of electives. The elective system has produced admirable results in all colleges and universities where it has been introduced. It allows the student to spend much of his time upon the studies in which he is most interested, and for which he is best fitted. His interest in his work, too, is increased, because he is pursuing the studies that he feels will command his largest attention in after life. He will also avoid wasting time in work for which he has but a passing interest, and which the Church has not thought it well to require of him.

For the better accomplishment of this purpose we ask that the system of grading by classes be modified. In our opinion the work of the Seminary is hindered by students being unequally yoked together. This must necessarily be the case, when the classes are composed of men coming from colleges that differ widely in standards, or from no college at all. It is evidently inexpedient that some men should be obliged to do work for which they are not well prepared, and others forced to repeat work already done, in order simply that all may be grouped in classes. There is no reason, for example, why a man should not be in the second or third year in Evidences, and at the same time be pursuing first year work in Church History. Under the present arrangement this is not permitted except to a few, who thereby lose their standing as candidates for degrees, and are designated "special students." If the prescribed class-system were modified, the student could determine within reasonable limits, and under the direction of the faculty, the order in which he would pursue his work.

We are also convinced that the marking system tends to

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give the student a false ideal of work. We understand that it was introduced in order to raise the standard of scholarship, but cannot conceive how it could accomplish this purpose. For in case the student cares nothing for marks, the system fails; and if they do influence him, a love of rank in class is more or less substituted for a love of work. The former is an unworthy motive, and cannot produce true scholarship. In other institutions, as many of us know from our experience as students, the abolition of this system has resulted in more earnest and thorough work. We think that the Seminary should be governed by the common experience of such institutions, which is, that a system of rigid examinations affords both the fairest and most certain test of merit and the greatest incentive to effort.

We feel that in making this statement of our case we have failed to do it justice, and are fearful lest we be misunderstood. It may seem that we are going beyond the limits of propriety in suggesting changes to the officials of the Seminary, but we are stating the facts of our experience. Elsewhere, under the modern educational system, many of us have pursued our studies enthusiastically and profitably, while here we find our minds confused and our enthusiasm gone.

This memorial was largely signed by the student body, and the trustees and faculty acceded to the request to substitute the lecture system for that of recitation wherever the professor should so elect. Some of the professors fell in with the new order, some did not; and this difference of policy is not surprising. Much may be said both for and against either the recitation or the lecture system. Under the first, the professor may indeed be more of an ear than a voice; he may make his lecture-room the dullest of dull places; and it certainly may be conceived of as a disadvantage to any

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class of students to sit idly by merely listening to a recitation by one of their fellows, unless, of course, they follow it, noticing its omissions and inadequacies, or its exactitude and fulness. In the latter case an attentive and sympathetic interest in the recitation would amount to an additional measure of study, and would deepen the impression already given by the text-book. The wise professor who knows his function and his opportunities would, in the case of any recitation, illuminate it by amplifying or clarifying and suggestive remarks; would, in other words, put his "personality," his knowledge, and insight into whatever observations he would make upon the theme or points recited upon. The older men, trained under the old system, gathered stores of light and help from just such a method at the hands of those of the old-fashioned professors, who really possessed the gift and spirit of teaching. All in such cases would depend upon the quality of the professor's mind and feeling. A professor who is dull or stupid in the management of the recitation, would be equally inefficient in lecturing upon a subject; and the recitation system has always this advantage when conscientiously carried out, that it does secure definite study along those prescribed lines which are meant to secure a working knowledge of things. If young men in either the colleges or seminaries really acquire text-book knowledge only, they nevertheless acquire a very definite kind and degree of information of the highest practical value. Few students at college or the Seminary are destined to lives of unusual scholarship. A

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great German truly has said that "men of thought are not often men of action." The clergy must be men of action.

It would be a great misfortune if a certain amount of definite working knowledge, in the case of the average priest, were to be superseded by large masses of hazy theories, fancies, speculations, or presentations of things not favorable to practical working efficiency and power. And that is one of the difficulties about the lecture system. It is not always *ad rem* in respect of definite working material. It may soar into the vast realms of ideal or verbal space, and yet do nothing to make efficient persons of the students who listen. The recitation system always secured, if the student really took pains to study his text-book, a certain amount of definite, precise, and useful knowledge, which might not be so attainable through lectures. For example, a man who knows his Robertson's Church History thoroughly, every page of it, (especially in its treatment of the Middle Age period,) has vastly more complete and full working equipment than a man who only knows Trench's lectures on Medieval Church History, or lectures formed on that model. He knows details through his text-book, often most important and significant, which the lectures must ordinarily pass over. Text-book study is indispensable, whether lectures supplement or supplant it. Lectures have more charm; they may give most beautiful bird's-eye views of things; they provide perhaps all sorts of related ideas; but as a rule they can only outline or embellish things.

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The recitation system, therefore, we repeat was not without its advantages, but always to the conscientious student who understands that Parnassus must be climbed and not ascended at a leap. The lecture system does indeed make way for large display of personality,—for the reading, the spirit, and the general mind and feeling of the professor. There is a life about it wanting largely to the recitation system. It is electric and engaging, and, as we say, interests men far more than the older systems. But beside its tendency to become too academic, too speculative, or theoretical, it gives the largest scope to the idle and lazy student who wishes to escape real work and study. It is not at all an unknown thing that the indolent type of student under the lecture system does not seriously study or read during the term. He buys from some fellow student, at the end of the academic year, copies of the lectures in each department, (taken down by that student in shorthand and reproduced in typewritten duplicates,) from which he may cram for examinations, and the substance of which he may transfer to his examination papers. And so the student may go to his various examinations knowing very little, accurately or specifically, of what the year's lectures are supposed to have dealt with. Apart from these purchased duplicates of their stenographic classmate, they know really nothing. Here lies the weakness of the lecture system in its relation to unconscientious students at college or elsewhere, and the temptation to indolent youth everywhere is to go along the "lines of least resistance."

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Of course there are innumerable men who never debase their student relation in this fashion,—high-minded, serious souls thirsting for knowledge and incapable of academic shirking; but there are everywhere others. And so it has been well perhaps that the Seminary thus far has continued to use both systems according to the discretion of the professors. Probably the very best method is one of recitations on minor points. On the other hand the “turning-points” of history may profitably be made the subjects of illuminative lectures dealing with the principles underlying the epochs represented by these men.

We pass on now to consider very briefly what perhaps was the most conspicuous anxiety and trouble to the Dean, the matter of the Alumni Professorship. Its history may be summed up here in a few words, the more minute details being accessible through the *History of the Alumni Professorship Fund of the General Theological Seminary*, published by the alumni, and printed in 1890.

The first step towards the creation of such a fund appears to have been taken June 30th, 1836, on the motion of the Rev. Mr. Van Kleeck that “a committee of two be appointed, to take into consideration the expediency of attempting to establish a permanent fund for one of the professorships in the General Theological Seminary, not yet endowed, and to report at the next annual meeting.”

In 1838 the matter began to pass “from the region of *talk* into that of *aētion*.” The first notable expres-

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sion of practical sympathy with the project came from South Carolina, where Rev. W. W. Spear of Charleston deposited \$250 with the treasurer of the Alumni Fund, payable to his order. Various steps were taken towards the enlargement of this fund in the interval from 1838 to 1863, when the fund became in such condition that, "if left to the present mode of increase," as the committee stated, "it would be about twenty years ere the amount proposed for the endowment would be reached."

In 1882, almost twenty years after, the following report was presented to the Associate Alumni, and the scheme proposed in it respecting the Alumni Professorship was subsequently adopted by them.

The committee on the Alumni Professorship Fund respectfully report that they have held several meetings during the year, in constant conference with the Dean of the Seminary and with the treasurer of the fund, and have spared no exertion to increase the interest of the alumni in the matter and to obtain subscriptions. The chairman of the committee wrote a separate letter to each of the surviving members of the earlier classes, and the other members wrote to selected members of each class, urging them to undertake the collection of subscriptions from their classmates. In addition to this, an appeal was printed on postal cards and addressed to every alumnus whose name is on our present clergy list. The result of all this in actual subscriptions appears by the annexed list to be \$726.16, an amount which we shall be ashamed to believe measures the love of the alumni for the Seminary which gave them their theological education. . . .

The committee have also had under consideration the subject of the disposition to be made of the fund when it shall

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amount to the sum of \$25,000. The subscription is definitely for the endowment of a professorship, but no particular chair was even absolutely decided upon; and the chair of Pastoral Theology, which was spoken of, has been endowed by the late Mr. Samuel V. Hoffman. The other chairs now filled, but unendowed, are those of Systematic Divinity, of Interpretation of Scripture, and of Hebrew. Any one of these may, it is supposed, be chosen by the Association. The effect of this would be to relieve the financial condition of the Seminary by the addition of about \$1250 to its annual income without increasing the expenses. If (as we take for granted) the Trustees should concede to the alumni the perpetual right of nomination, that right would be exercised at average intervals of from 15 to 25 years, not frequently enough to maintain the interest of the alumni in their Association. But there is a very important chair in the Seminary that has been vacant for many years, that of the Evidences of Christianity. It is the opinion of some thoughtful persons that it is not desirable to fill this chair by a permanent appointment, but to secure for it able men who will consent to lecture for a limited term and then give place to others, so as to secure a succession of lectures, each dealing freshly with the subject in its latest aspects. It is also thought that it is not desirable to assign so much time to this department as to engross the constant services of a professor. The scheme proposed for the consideration of the alumni is briefly this.

The first professor elected on this foundation was the Rev. Dr. Philander Cady, who entered on his duties in 1889. Dr. Cady was a man remarkably well fitted for the duties of his chair. His mind was one of finished scholarship, and his delight in his work always led him to the utmost thoroughness and precision. His personality, then and now, has always been engaging. Al-

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though at the present time relieved of teaching duty, he happily remains at the Seminary, where, during the interregnum between the death of Dean Hoffman and the accession of Dean Robbins, he discharged the duties of Acting Dean. Dr. Cady's presence is very venerable and impressive. Not a man of great height, he yet carries about with him the aspect of distinction. In choir and at the altar he suggests rather a French than an American priest, and in private intercourse that impression has been enhanced by his clear and ruddy complexion, his animated features, his snow-white hair, the silver buckles on his shoes, and his old-fashioned snuff-box. He is like an abbé of the Bourbon period dropped down into Chelsea Square. He was not only for many years the Professor of Evidences, and Sub-Dean; but he was also, with Dr. Russell, the *fidus Achates* of the late Dean, whose classmate in the Seminary he had been.

When the time came for the second election to the new professorship, though admiring and respecting the abilities and fitness of Dr. Cady, the alumni chose to honor by their choice the then venerable and well known Dr. John Henry Hopkins. The nomination was not confirmed by the trustees, that body being convinced that a permanent professorship was desirable rather than a triennial one. There were few things Dr. Hopkins was not posted on, whether in ecclesiastical history, law, theology, art, or music. His very versatility disguised his depth of knowledge in the several directions to which he had

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turned his attention. His rejection was not personal, although it was thought by some that his then advanced age should be considered. It was the rejection of triennialism, rather than of the man. No one who knew Dr. Hopkins failed to honor his remarkable qualities and his enormous value to the Church. He was, as he himself used to say, "a sort of watch-dog, guarding its best interests." As preacher and editor, he always stood by the highest truths of faith and order. He was a power in the Church, appreciated by all who knew him and valued his principles, and feared by those who dreaded open-air discussions of ecclesiastical policies.

Curiously hirsute, with thick masses of iron-gray hair growing all over his head, (except on the crown, which he kept, not tonsured exactly, but well under the discipline of the scissors,) he had a round and distinctly "Holland Dutch" face, with eyes twinkling with humor and finesse. His finesse came from his Irish father, his face from his Dutch mother. Bristling with anecdote, and generally in a humor almost of glee; quick of bodily motion, though his figure was ample and heavy; optimistic, mystic, combative, resolute, humble, frank, and yet subtle; affectionate in the outflowing of a great heart, tender in his manners to those he loved, faithful to his ideals, faithful to filial duty,—he was one of the most picturesque men the American Church has produced.

His mind was as picturesque as his body and manners. He was a primitivist, loving to reproduce features

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of early Church life now unhappily more or less obsolete. For almost a lifetime he remained in deacons' orders only, as a tribute to the principle of a distinct diaconal order. He only departed from his position in this respect when practical financial necessities in connection with his father's estate compelled him to undertake the duties and to receive the emoluments of the parish priest. He delighted in those old days to discharge the deacon's office of attendance upon the Bishop, and of service at the episcopal throne. Those who knew him often recall his figure in processions or in chancels, where he was apt to appear carrying a pastoral staff, ready for all occasions when a Bishop would condescend to use it, or standing during the services in a position of proximity to the episcopal chair, holding the pastoral staff sometimes at a rather threatening angle over the episcopal head; so that it is not improbable that a venerable and stately Bishop, who never liked the good Doctor or his ready pastoral staff, as was said on one occasion, left his episcopal seat and approaching the rector adjured him to "take Hopkins away."

One of his amiable peculiarities was that even when he was not a deacon he was accustomed to appear in processions clothed in linen chasuble and alb, the purpose of which doubtless was to accustom the eye to those then almost unknown vestments, which when they did appear here and there in parishes were sometimes by the timid euphemistically termed "the surplice in two pieces." Dear John Henry Hopkins! how

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sincere a heart and how consecrated a life dwelt side by side with his harmless guile!

After a number of years in the priesthood Dr. Hopkins at last died in very venerable age, loving and being loved to the last, dying in the house of a younger friend who was devoted to him.

The alumni resented Dr. Hopkins's nonconfirmation by the Trustees, and accorded him a preliminary nomination for the next election, addressing to him the following communication through their executive committee:

NEW YORK, February 6, 1890.

Dear Dr. Hopkins:

A majority of the preliminary nominations for the Alumni Professorship has again been given to you, and we congratulate you on this renewed proof of the abiding confidence and affection of your brethren, and of their just resentment at the ungenerous treatment which you have received. We should rejoice if we had a reasonable hope that your nomination would be confirmed by the Trustees, but we have been forced by the sorrowful conviction that this cannot be, and that the unseemly controversy of which you have been made the victim will be continued. We have no authority to advise you, or to anticipate the action of our fellow alumni, and we would rather suffer ourselves than wound you; but, confident of our deep and sincere regard and esteem, increased by the noble magnanimity with which you have offered to retire, and knowing your earnest desire for the prosperity of the Seminary, we affectionately ask you to consider whether this may not be a fitting opportunity to withdraw from the contest consistently with your own dignity and the security and advancement of our common interest? It will be a great favor to us if you would meet us and

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receive personally the assurance of our individual feelings toward you.

Very respectfully and affectionately your friends and brethren,

M. VAN RENSSLAER.	WM. H. MOORE.
WM. W. OLSSEN.	J. W. SHACKELFORD.
CLARENCE BUEL.	F. B. VAN KLEECK.
EDMUND D. COOPER.	EDWARD C. HOUGHTON.

Executive Committee of the Associate Alumni.

To this Dr. Hopkins replied:

29 LA FAYETTE PLACE, March 27, 1890.

Reverend and dear Brethren:

Your kind letter of the 6th ult. has been carefully considered by me, and I have taken time to consult with others before reaching a decision. That my brethren of the Alumni of the General Theological Seminary should, nearly three years ago, have nominated me to their Professorship of the Evidences by over a hundred votes, while no other candidate received more than forty, was a very high honor. When that nomination failed in the Board of Trustees, after the lapse of a whole year, by a tie vote, it was a still higher honor that the Alumni appointed a committee to be heard before the Trustees, insisting on the nomination, and that the vote should be taken again. The Board referred the matter to a committee, which unanimously reported that the action of the Alumni should be considered as a fresh nomination. At the end of two years another vote was reached in the Board, which was in the negative by a small majority, and the whole question was again open. I understand that the Alumni have once more, after all these discouragements, nominated me to the Trustees again by a vote of about two to one of all votes cast. This is the highest honor of all,—the highest that I have ever received in my life, and I am more grateful for it than I can well express. It is ab-

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solutely, so far as I know, unprecedented in a matter of this kind. It vindicates me completely,—if I needed any vindication,—and leaves the burden on the Board of Trustees to explain to you their rejection of your nominee, if they can.

It is commonly understood that when the right of nomination rests upon an endowment, the nominee is elected as a matter of course, unless the person so named is conspicuously unfit, which no one has asserted in regard to me. And if this be so in the case of an endowment by an individual, such a reasonable expectation is incomparably stronger when the nominating body embraces so many of the Bishops and priests of the Church as are enrolled among the Associate Alumni of the General Theological Seminary. I have made diligent inquiry, so far as I could, as to any personal reasons for my repeated rejection by the Board, and can hear of no objection except my age. I am thought to be too old to attract the sympathies of young men. I should be perfectly willing to leave that question to be decided by the vote of the undergraduates themselves. It was supposed by some of the Trustees, when I was first nominated in 1887, that I was already seventy years old. I was, in fact, not sixty-seven, and if elected with reasonable promptness could then have served the three years of the lectureship before my seventieth birthday arrived. But the seventy years statute of superannuation has nothing to do with the chair to which I was nominated. It is called a “professorship” only by courtesy, and the title carries with it none of the peculiar rights of a professor, although the Board seems disposed to make it carry all the disabilities. The statute concerning the Alumni Professorship was put in its present shape after joint consultation between the Alumni and the Board, and before the seventy years superannuation statute was passed. One party to a contract cannot add to or alter the terms of that contract by its own sole action; and the Alumni have never agreed that that statute shall apply to their Alumni Professor-

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ship. But the existence of that statute has confused the minds of many on the subject.

Another, and entirely different, cause has still further complicated matters, although happily it has no personal element in it of any sort. The Board of Trustees has come to the conclusion that the present arrangement in regard to the Alumni Professorship of the Evidences is not the best, and they wish to change it. They wish, as I understand it, that, instead of a three years' lectureship, it shall be a full and real professorship, of permanent tenure like the rest, and that the incumbent of it shall be a member of the faculty and in all respects on the same level with the other professors; and also, that the endowment of that chair shall be increased. These, in my opinion, would be very judicious changes. As a member of the original joint committee appointed on the subject, I was decidedly in favor of them. But before the report of that joint committee could be considered, the time arrived when, by the existing statute, the proceedings for a new nomination by the Alumni must be begun; and these resulted in sending in my name as the new nominee. The Board seem to have thought that by postponing all action on my name for a whole year, they would ensure the adoption of their new and better scheme. But the Alumni took a different view of it, and laid the new scheme on the table until the pending election shall be decided. And this is still their position. Nor are they likely to surrender it.

Now, I am abundantly satisfied with the unprecedented honor of a threefold nomination by my brethren of the Associate Alumni. With this, in the face of all the complications I have mentioned, I feel that I need no further vindication. It is clear to me, moreover, that some of the points at issue can be more easily settled with the nomination, by the Alumni, of a younger man. I therefore, hereby, withdraw my name altogether as a candidate for the Alumni Professorship, thanking my reverend brethren from the bottom of my heart for the ex-

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traordinary tenacity of affection with which they have thrice given me such overwhelming support.

As things now stand, there is nothing to be done but to proceed at once to a new nomination under the original arrangement with the Board. And, if my brethren will permit me, I would respectfully nominate for their suffrages the Rev. Philander K. Cady, D.D., who is now, by appointment of the Standing Committee of the Seminary, temporarily discharging the duties of the Alumni Professorship. His abundant ability is well known to you all, and he gives entire satisfaction in the work. He was a classmate of mine in our dear old Seminary days, from 1847 to 1850, though he is several years younger than I am. There was no one in the class dearer to me than he was, and our friendship has never for an instant been clouded. Years ago I did all I could to help his election as Professor of Systematic Divinity in the Seminary, a toughly contested election, which, under the advice of older friends, he then declined. His very extensive range of reading and ripeness of scholarship make him a better professor than I should have been, and I shall rejoice far more in his election than I could in my own.

Trusting that what I have written may conduce to peace and harmony, and to the increased prosperity of our dear old alma mater, I am, reverend and dear brethren,

Your obedient servant in the Church,

J. H. HOPKINS.

TO THE EXECUTIVE COMMITTEE OF THE
ASSOCIATE ALUMNI OF THE G. T. S.

At bottom the question at issue was a very simple one, as the Dean himself spoke of it on a certain occasion to the writer. In his view,

First, There could hardly be enough change in any

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three years, in what belongs to apologetic theology, to justify a fresh discussion of the subject.

Second, It generally takes an inexperienced man two or three years to learn how to teach anything.

Third, A mere three years' relationship of any such instructor to the Seminary would make him practically an irresponsible person, and would place it in his power to "dump down," as the Dean expressed it, anything upon the Seminary, and escape responsibility for his utterances.

There surely seemed much reason for these views. Permanent professorships are not exposed to the above objections, and the mere statement of the case as the Dean saw it seems a sufficient justification for his position. In the event Dean Hoffman's view has obtained. For a time, and until some arrangement could be come to between the Trustees and alumni, the fund had been placed by order of the courts in the hands of the Comptroller of the City of New York. There it lay until at the request of the alumni it was handed over to the Seminary Trustees (with the subtraction of about \$6000, used for the expenses of litigation) to be applied at their discretion; providing only that the professorship to which it should be attached should bear the name of the "Alumni Professorship." Even the right of nominating to the chair the alumni waived. Thus has happily ended a question which long divided good men.

Two later nominations were made by the alumni to the lectureship for which they contended. They were

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the Rev. Dr. John Jay Elmendorf of Racine College, and the Rev. Charles Tiffany, D.D., of New York.

Another matter which gave pain and concern to the Dean was an unhappy incident arising in 1891 connected with the transmission to the Bishop of the Diocese of New York of a remonstrance signed by a large number of clergy against the introduction into our churches of various unordained and unlicensed persons as preachers or speakers "not responsible to the Church for the doctrine" which they taught. Although the remonstrance arose outside of the Seminary, the Dean was asked to convey it to the Bishop, and although the Dean had sent a copy to the Bishop the day before it was given to the public, that copy in some way failed to get into the Bishop's hands before the remonstrance appeared in the public press. At the following Convention of the Diocese, the Bishop with some severity referred to the circumstances of his having his first knowledge of the remonstrance through the press. Dean Hoffman at once addressed a communication to him, stating the facts of the case, and in particular that he had sent a copy to the Bishop the day before the remonstrance was published. The Bishop in acknowledging the Dean's communication said, "It will give me great pleasure to append to the paragraph [excepted to by the Dean in the Bishop's charge] which you quote a note stating that I have been advised that copies of the circular had been mailed to me at the time of its publication."

The Dean made two later visits to Europe, every-

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where receiving the attention which had greeted him on former occasions. On June 25th, 1896, while at Oxford, he received from the University the supreme collegiate distinction of his life, the degree of Doctor of Sacred Theology. On the same occasion the Hon. Mr. Bayard, Ambassador of the United States to the Court of St. James, received from the University the degree of D.C.L. With his usual modesty the Dean simply recorded in his diary, "June 25th, Oxford.—Received degree of D.D."

The oration introducing him (translated from the Latin) was as follows:

I present to you this excellent man, prominent as well in learning as in virtue, Eugene Augustus Hoffman, the esteemed Dean of the General Theological Seminary of the Episcopal Church in America, situated in New York. The Church of Christ takes no cognizance of the fates of kingdoms and peoples; it ignores the public things relating to letters and learning. But it has always been the custom with us that no one distinguished in the arts could be distasteful or displeasing to us. And if Frenchmen, Germans, and Italians are accepted and made much of by us, how much more gladly ought we to receive those who are in a manner our own people, and whom it is allowable to call British citizens.

The man whom I present to you to-day is well known among his own people. Descended from a stock of Dutch colonists whose deeds, exploits, and manners have been made known to us by Washington Irving, that most celebrated author, from early youth he was engrossed with learning, having obtained his first academic degree when barely eighteen years of age. He proceeded thence to Harvard College, where he pursued more arduous studies. Having been ordained to the

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holy ministry, he presided successfully over several parishes with unweariedness of body and strength of mind. Many churches built or restored testify to him; schools which he instituted, and very large collections of money made by his means. A remarkable witness to the wisdom, power, and munificence of this man is the Church of St. Mark in the city of Philadelphia, which is said to be the most beautiful parish church in the United States.

The honor and glory of his life, however, and to us of the University rightly the most conspicuous, is the Seminary or college over which he has for seventeen years presided. Endowed himself with great riches, while at the same time helping his neighbors and friends out of his wealth, he has beautified the appearance of the college, and amply provided for its equipment. There have been erected a spacious recitation-hall, a library, a most beautiful chapel, houses for professors, etc., and his continued liberality is always in a wise and right direction. By such abundant assistance as is given at the General Theological Seminary many young men are instructed in all the arts and sciences which pertain to the sacred ministry of the Church.

The Dean has been lauded by many universities in his own country, and honors have been heaped upon him; the degrees (richly merited) of Doctor in Sacred Theology, in Civil Law, as well as in Laws, have been conferred upon him. Let us to-day add to these honors that prize always desired by Americans, of Doctor of the University of Oxford. I present to you Eugene Augustus Hoffman to be admitted to the degree of Doctor in Sacred Theology for honorable cause.

XVII

THE LATER AND LAST DAYS

IN 1894, when the writer entered the Seminary faculty, the Dean seemed to be in highest health and strength. He seemed a very tower of wholesome and iron manhood. His figure had grown heavy as time had passed, but no more so than might have been expected in the case of a man so well on in years; his eyes were bright and strong, untired in their expression; and his voice was in admirable condition for a man whose throat had always given him trouble. His spirit was strong and masterful as ever, his step was light and springy; and he seemed equal to every call upon him, and likely to retain his great strength for many years. Invariably at the early celebrations on week days and Sundays he officiated at the altar, generally reading the Epistle when not himself celebrating. His old faculty and students will often recall him as he used to stand sideways while the Gospel was being read, listening to it of course devoutly, and yet casting his eye over the student body and noting, as he always did, the men who were present and those who were absent. He was almost invariably at Morning Prayer, and as a rule at the Evening Prayer also. He seemed in those days, and for several years, almost the healthiest and strongest man on the grounds.

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The chapel was always a great delight to him, as it is to all who have ever worshipped in it. But it meant very much to him personally. It meant first the daily approach to God, the source of daily light and health. It meant the companionship in prayer of his brethren of the faculty, all of whom were dear to him. It meant the presence at the most elevated moments of the day of the dear youth, his sons in the Seminary fold, whom he in his wordless way very tenderly regarded and loved. It meant the *past* to him; the glorious past of the Church, its life and its Saints. It meant the presence, in the consecrated air of the chapel, of the angels who ever frequent the temples of religion. It meant his loved father, in whose memory it had been built; and it meant his devout mother, whose love and munificence had built it. Its storied windows looked down upon him also, with their history of God's dealings with His people in the past, with their symbolisms, and their lessons for Christian living. And when now and then a faithful parishioner of earlier days, such as his constant friend Mrs. Suydam, of Elizabeth, N. J., who very frequently worshipped in the chapel, or an old friend and classmate of his youth, such as the Rev. Elvin K. Smith, of Burlington, N. J., who sometimes appeared, united their prayers with his in that beautiful and consecrated spot, his heart was always especially full of joy.

The Dean generally took the latter part of the daily offices and gave benediction at the Evening Prayer. The Litany always fell to him. His exactness in the

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performance of divine worship was, as in all other directions, most invariable.

The first sign of failure which appeared to the faculty was his forgetting one morning to say the Litany. On their return to the sacristy they looked into each other's faces with inquiring astonishment. One or two remarked upon the unprecedentedness of this incident. As the writer remembers that morning, it seems to him to have marked the beginning of the end. It did not happen again afterwards, but before long, a word in the collects would be said out of place, or a little drowsiness would manifest itself in the Dean's tone of voice and look. After awhile the drowsiness grew more and more pronounced, until often, while the lessons were being read or some lecture was perhaps proceeding in the chapel, the Dean would be quite gone in sleep. Then after a while we observed his breathing grow more difficult, and his step became slower. At the altar those of us who served him there noticed that even the stepping about on the foot-pace began to tell on his breathing. It seemed labored even under that slight exertion. Then in time it was announced that the Dean had been forbidden by his physician to longer attend the week-day celebrations; and the time of the Sunday celebration, at which he still officiated, was placed half an hour later. So things went on for a while. Then a kneeling stool, his own stool from his canopied seat, was taken on Sundays to the middle of the altar for his convenience, as he no longer could kneel upon the foot-pace. It was a sad progression of

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significant circumstances, and we all feared and understood what it meant.

The Dean now from time to time absented himself from the Seminary, and we learned that he had gone to the country to get rest and air, to hunt and fish in his old fashion; but the relief was not permanent,—all the old symptoms continued, the drowsiness especially accentuating itself. But there was no relaxation on the Dean's part of what he felt to be duty. He still assiduously attended all the meetings of the various committees to which he belonged, all those relating to the Seminary or the Cathedral, the Board of Missions or the Historical Society. While he was rapidly approaching his end, he summoned up strength enough to deliver his inaugural address as President of The New York Historical Society. He came to the faculty meetings as usual, combatting his drowsiness, and keeping, even when he seemed to be overcome, the trend of things. We were all now most anxious, knowing that organic disease of the heart has but one final issue; but we hoped that the watchful care of his wise and devoted wife and of his physician would defer the inevitable hour.

The days went on, and when a grandson was born to him, the only grandson to bear his name, (the son of Mr. Samuel V. Hoffman, of Morristown, N. J.,) and it was desired that his grandfather should administer the sacrament of baptism, the word went around that the child would be brought to the Seminary chapel at the earliest moment, as the Dean's physician thought delay

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might be dangerous. In that chapel of his love, on the 9th of March, 1902, the Dean gathered up unto Christ, the New Man, his little grandson. He seemed to have endured the fatigue bravely, and nothing untoward took place. Once more he was to administer baptism, again to one of his family's blood. On the 27th day of April, again in the Chapel of the Good Shepherd, he baptized the granddaughter of his brother, Marian Krumbhaar Hoffman, daughter of Charles Frederick Hoffman, Jr.

Then came the Golden Wedding, which those who were honored by assisting at it will never forget. There was, on that day, first the celebration of the Holy Communion, at which the venerable Dr. Dix officiated; communicating the Dean, Mrs. Hoffman, and all their descendants present. Of this Dr. Dix has written:

On Saturday, the 19th of April, 1902, in the beautiful chapel of the Good Shepherd, it was permitted me to stand before the altar and celebrate the Holy Mysteries on occasion of the Golden Wedding of the Dean and his beloved wife. How peaceful was that scene! What thoughts of the blessings and mercies of half a century must have filled the hearts of those devoted lovers, as, surrounded by children and grandchildren, they knelt side by side to offer thanksgiving and receive the Body and Blood of the Lord! The morning sun streamed through the windows of the chapel; the air seemed like that of a purer world than this; angels, no doubt, drew near, as together we invoked and blessed the Name of the Lamb of God, who is, to His faithful ones, righteousness, sanctification, redemption. As we left the chapel, and slowly walked back to the eastern portal of the quadrangle, past ivy-covered walls and



Mrs. Eugene A. Hoffman

From a photograph by Hollinger, taken 1899

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broad lawns green with the verdure of the spring, I felt like one nearer to the over-world than to this, with the Peace of God about us; and yet with an impression, not to be resisted, that the end was near and the time of departure at hand.

In the afternoon the Dean and Mrs. Hoffman, attended by their groom and bridesmaid of old,—the Rev. Dr. Russell and Mrs. Brandagee of Utica, N. Y.,—and surrounded by their children and grandchildren, received once more at the hospitable deanery their guests from the entire city and beyond. The faculty and students formally offered their congratulations in addresses engrossed and handsomely bound. Carriage after carriage deposited its load of friends who had come to offer their congratulations and homage on that bright and beautiful afternoon, a fit symbol of the golden afternoons of well spent lives. The Dean bore the excitement and fatigue better than we had dared to hope; and so it became probable that the approaching Commencement would find him equal to its dreaded strain.

Congratulatory address from the Faculty of the General Theological Seminary to Dean and Mrs. Hoffman on the occasion of their Golden Wedding, 1852-1902.

CHELSEA SQUARE, NEW YORK, April 19th, 1902.

Dear Dean and Mrs. Hoffman:

Inasmuch as the happiness of those whom we love is naturally a part of our own, we do but give ourselves pleasure by joining our congratulations with those of others who are now felicitating you upon the remarkable blessing which Providence

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has bestowed upon you in preserving you to commemorate together the fiftieth anniversary of your wedding. When we consider the manifold uncertainties and innumerable adversities involved in the changes and chances of this mortal life, amid which we climb through youth to middle age, and bend our hesitating steps into the vale of declining years; when we remember how many there are who outlive even before middle age the companions of their youth, and tread the remaining stages of their weary pilgrimage alone; and when we reflect that no capacity of health or wealth or power, not even the fitness of the survival of a union all compact with mutual strength and love, can avail to the attainment of this so great happiness; we feel that such an attainment cannot justly be regarded as other than a signal blessing of Providence, and we are glad that this good thing has of God's goodness been reserved for you. Since the gift which is of grace is not of works, we ought not perhaps to attribute happiness to desert; but we believe that no one can fail to recognize in this crown of your rejoicing a certain harmony with the unselfish seeking after the good and happiness of others which has been your common care and labor in life, and which has adorned with a congenial beauty the conspicuous and responsible positions which you have been called to fill; and it adds to our pleasure to be conscious not only of your happiness, but also of the consecrated devotion of life which has prepared you to receive and enjoy it.

The honors of exalted station and successful enterprise are sometimes the portion only of the man, and are not always duly shared by the woman whom God gave to be with him. But since the work of man is done to the best and highest advantage when it is accomplished under the gracious influence of a true and faithful woman, her share of honor is not really less than his; and the present occasion, which is observed not publicly but within the home, affords a fitting opportunity for

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the recognition of the mutual honor which graces the mutual life.

We who unite in this informal address have been privileged for many years to be your friends within the Seminary close, and (each one in his own vocation and ministry) coöperators in the good work which you have done here; and we gladly give you all joy in the blessings which you have in the memories of the past and the happiness of the present, and all good hopes for the future.

The lapse of half a century of married life must remind both you and us of the shortening of the day which we still enjoy. But the sunset of the life, as of the day, has its own fair hopes; and the Golden Wedding speaks to us, as doubtless it speaks to you, of the golden hues depicted by the setting sun, which are none the less lovely because they give place to the calm and gentle twilight, and the sweet and restful night in which we repose with the sure hope of the fruition of the coming day.

With all respectful affection, we are, dear friends,

Most truly yours,

RANDALL C. HALL.	J. CHARLES ROPER.
WILLIAM J. SEABURY.	ISBON T. BECKWITH.
THOMAS RICHEY.	FRANCIS T. RUSSELL.
EDW. H. JEWETT.	CHARLES N. SHEPARD.
P. K. CADY.	ABM. YOHANNAN.
C. W. E. BODY.	RUDOLPH M. BINDER.
THEO. M. RILEY.	G. EDWARD STUBBS.
C. T. SEIBT.	

To the Very Reverend Dean Hoffman and Mrs. Hoffman, on the Fiftieth Anniversary of their Wedding Day.

It is with great pleasure that we, the students of the General Theological Seminary, take this opportunity of assuring you of our loyalty and affection. With thanksgiving to Almighty

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God for his manifold blessings bestowed upon you, especially for your great happiness in celebrating to-day the Golden Year of your wedded life, we present our most sincere congratulations. And we beg you to accept this, as a token that we appreciate all you have been to this Seminary, and to us who have the privilege of enjoying your friendship and good-will at this time, April 19th, 1902.

SIGNED BY ALL THE STUDENTS.

The Commencement day arrived, and the Dean appeared at it. The earlier ceremonies were performed without his presence; but when the moment arrived for conferring the degrees, the Dean entered, robed in his Oxford scarlet, and seated himself before the altar in the great, almost abbatial chair in which he had so often sat. His face was pale, his voice trembled, his nervousness was evident; but his undaunted spirit conquered, and he went through the Latin formulæ with slowness but with distinctness, investing the young bachelors in their hoods, and receiving, as it were, their homage in the old knightly fashion, as they knelt before him for that investment.

One more ceremony remained,—the laying of the cornerstone of Lorillard, White, and Edson Halls in the western quadrangle. The ceremonies of the Commencement had already taxed the Dean's strength, but he bravely persevered in what remained of the day's programme.

The procession from the chapel was in reverse order, the Bishops going first, and others in the order of their precedence. One incident was very touching and

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memorable. The Bishops as Trustees had descended the chancel steps into the choir, followed by the priests who had officiated during the ceremonies. Those priests were vested in their surplices and stoles, and immediately preceded the Dean and faculty. As the Dean descended the chancel steps, still robed in his scarlet and crowned with the Doctor's cap, he reached out his hands to the shoulders of the priests in front of him, and with that steady support, leaning forward upon them, he reached the floor of the chapel, his head bent, his robes trailing upon the steps behind him. There was a touch of picturesque pathos about that scene that impressed itself on more than one mind. One thought at once of Cardinal Wolsey, descending, as a certain picture represents him, from his litter at Leicester Abbey, and leaning upon the shoulders of his attendants as he entered the monastery only to die.

The procession passed on, and it was necessary for the Dean to walk from the chapel to the platform of the new buildings, several hundred feet distant. An inclined ascent had been so arranged that he might mount the platform without special effort; and there, under the bright shining sun of noon, he saw laid the last cornerstone of the group of noble edifices he had been permitted to build to God's honor and glory. There, on that height, he took leave of his official life. It was his last public act. In a few days the Seminary was closed, the faculty and students gone, and he began that journey to the Restigouche from which he was to return only to lie in state in his beautiful chapel, and

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then to be laid away at last in his well earned rest under the grasses and trees of Trinity Cemetery. He had been at Matapedia, when, as his dear friend Rev. Dr. Russell has written, "the hand of the silent messenger . . . touched him, and he knew that if he was to breathe his last in his own home, he must hasten southwards. He was lying upon his bed in the car when the signal for starting the train was given, and as it rounded the corner which shut out the last view of the beautiful scene, lifting his weary head from the pillow, with a gentle smile upon his features, he uttered his farewell to Nature and the scenes he loved so well: 'Good-bye, Matapedia.' A few hours further on, and his car became his catafalque, bearing its precious freight, a vanished life. His departure was, like the previous experiences of his life, all provided for. Death had no terrors for him. He was awaiting the summons; the Master called, and he was ready."

On reaching New York the body was carried at once to the deanery, where for awhile it rested, and then was transferred to the chapel, to lie in state overnight and until it was carried to Trinity Chapel for the burial offices. That lying in state Dr. Dix has thus described:

Before the altar, his venerable head towards it, rested the body of the Dean, clad in the vestments of the priest and in the everlasting stillness. At his head stood the crucifix, precious symbol of Eternal Life ensured to men by the Blood of the Lamb. Lights were burning on either side, as love and brightness glow around the throne.

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While he thus lay, on Friday, the 20th of June, Dr. Dix again celebrated at the altar, as he had done on the morning of the Golden Wedding, April 19th. Continuing his description of the lying in state, and referring especially to the scene at the altar on that burial morning, he goes on to say, contrasting the events of the Golden Wedding with those of the obsequies:

There was the same company who were gathered together two months before. She, then the wife, now the widow, the children and grandchildren, united in the Communion of the departed and of the Saints. And once again did the morning sunlight stream through the lofty windows of the chapel as before; but this was like the dawn of the morning of the Resurrection, or of that early hour when Jesus stood on the shore. And again came a strange hush through the air; and holy angels were there, such as those who watched beside the empty tomb of Christ. What was it, then, to lift up the hands to offer the Holy Sacrifice for the comfort of the living and the dead? to break and receive and give to others the Bread of Life? to speak the words of the Gospel, "I will raise him up at the last day"?

Dr. Russell, that dear friend whose presence in the chapel beside the dead body of the Dean was unbroken, tells the following incident of the lying in state:

When the lifeless body lay in its casket at midnight in the chapel, there came a man, as others had come during the hours before, to weep and to pray at the bier. After a long time of silence, and when we were alone, he turned to me and said with

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a reverent and intense fervor, "No man ever impressed me as the Dean did. I cannot tell what he was to me, but I wish I could have died for him."

On the afternoon of June 20th the body was taken to Trinity Chapel, where at 3 o'clock the last rites were performed. The city was largely emptied of the Dean's acquaintances, but troops of friends and clergy came from all quarters to assist at the service. The chapel itself seemed to have a transcendent beauty on that afternoon. The day was singularly fine and clear, and the afternoon light fell through the richly colored windows in the West, seeming to diffuse a golden mist through the long vista from the entrance to the sanctuary. The Bishops of Springfield, of Michigan City, and of Long Island; the rector of Trinity Parish and the vicar of Trinity Chapel, with others of the parochial clergy and the choir of the chapel, conducted the services. The body was met at the chapel door by the clergy and choristers, and was carried, surrounded by the faculty as pall-bearers, robed in their academic habits, and wearing the linen scarf and rosette of the old funeral usage of New York, to its place in the choir, where it lay covered with a purple pall and surrounded by wreaths, palms, and flowers.

The chapel was filled with a sorrowing congregation of clergy and people, personal pupils and friends of the late Dean, together with the students of the Seminary and delegations from the various scientific and learned bodies with which the Dean had been associated. The

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Burial Office alone was said; no address was delivered. Every detail was characterized by the severest simplicity; and yet there was a note of grandeur and dignity about the occasion which made the obsequies worthy of him for whom they were celebrated.

At the conclusion of the office, the body was carried to Trinity Cemetery, where the interment took place, witnessed only by the family, by members of the faculty, and by a few closely related friends. And there, lying close to the burial vault of his family, the Dean sleeps the sleep of rest under the blue sky, with "life's fitful fever" ended.

XVIII

PERSONAL CHARACTERISTICS

WE have thus far been occupied in the main with the public life of the late Dean, with his preparation for it along the lines of birth and education, with its purpose, and with its end. We have seen the deeds he accomplished; we have noted the works and monuments he has left behind him in strong parishes, in public services, and in splendid buildings.

We now turn from the functionary to the man. We contemplate him, not in his deeds, but in his qualities and potencies; in his personal characteristics and spirit, the color of his thought, and the climate of his mind; in the many-sidedness which underlay his quiet exterior and his placid and stately calm.

Dean Hoffman was a singularly interesting and admirable type of the Anglican theologian. He was never primarily a theologian, or indeed primarily anything but an admirably well balanced man in whom the note of our common nature was always predominant to those who knew him best. He did not think of men in the theological way, nor of life in a theological fashion. The well worn sentence of Terence was eminently characteristic of him, *Homo sum! humani nihil a me alienum puto*. But, for all that, Dean Hoffman was not a secular man, wearing only the clothes,

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as it were, of an ecclesiastic. He was not a Wall Street man in a white cravat; far less was he a scoffer at the conservatism and fixedness of the historical faith of Christendom as received and held in the Church of his baptism. He was not a man in the least degree loose in his conception of what the Christian faith is, nor of its appointed spiritual expression.

Dean Hoffman was in the whole tone of his mind and life an obedient son of the Catholic Church, as it made itself known to him through the Church of England, the Mother Church of the English-speaking people. He accepted with a perfectly loyal heart, and as far as is known never doubted for a moment, the special place and mission of the Church of his baptism under God's providence, in its relation to the English-speaking world. Like any well read and instructed Anglican, he realized that the ideal Christianity in its essence is that of the undivided Church. The councils of that undivided Church, its *definita*, its credal expression, its liturgical and devotional life, its pious institutions, its historical ecclesiastical order, he venerated and understood. Even its forms he never undervalued. Towards the primitive and undivided Church his mind was always reverent and sympathetic; but he recognized also that, in the order of God's providence, the Church of England had in recent centuries modified the details of its more ancient life, and had at a favorable moment recovered its autonomy, in its deliverance from the gradually developed Cæsarism of the great See of the West. He real-

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ized that since the revival of learning and the development of nationalities, the widening of human education and thought generally, and the rise of the critical faculty even in the Vatican itself (in the case of Varro), and in the later educated world, many other things than the Donation of Constantine and the pseudo-Isidorian Decretals had been made impossible of belief. For example, the whole theory of the Pope's power over the intermediate world in the way of indulgences (a very weak spot in the present system of the Roman Church) had fallen utterly to the ground, upon examination of the whole history of the word and idea of "indulgence." He realized that the monarchical papacy of Hildebrand had far outgrown the natural and harmless primacy of the oldest of the Apostles and of the "older brother" idea of the papacy. And so in good faith (sad as a disunited Church in the world and in the West is) he accepted the corrective reformation of the ancient *Ecclesia Anglicana*, and felt himself happy in the possession of a heritage which safeguarded all the organic structural life of all the past centuries, while it released the instructed mind from the burden of doubtful things in religion, and of fables not at all doubtful, and of practices which, whatever may be said of them theoretically, do yet change and disfigure the countenance of early and scriptural Christianity. He loyally accepted, therefore, first, the substratum of primitive Christianity "before the division of the East and West," and then, secondly, the "Reformation settlement" of the English Church as the governing prin-

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principles of his thinking and of his practice. And so his theology, like Laud's and Andrews's and Ken's and Bull's, was primitive and Anglican at once. And beyond this he never went. His mind was from the first to the last the mind of the Caroline theologians generally, who must ever remain the standard and authentic representatives of English theology; because it was only after the convulsions of the sixteenth century had passed, and Greek learning (no less than Latin) had become general, and when the passions of controversy had become quieted, that men could really make themselves masters of the world's theology of both East and West, and so could form that large and comprehensive way of looking at things which was not possible until the religious consciousness of Eastern as well as Western theology could combine in that large ecclesiastical thinking which has since the Caroline days been the distinct note of the most learned and accepted of the Anglican doctors. Beyond this horizon, as we have already indicated, Dean Hoffman never went. He probably never in all his life turned his eye Rome-ward for light. But yet, while his faith and practice, liturgical and private, he derived from the primitive Church through the most credited divines of the Church of England, one must observe that the primitive Church always lay in the background of his mind. He did not accept things because they were Anglican merely, but because, being Anglican, they were professedly related to and patient of all that was primitive; primitive Christianity being the norm to

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which even the sixteenth century theologians of the English Church had pledged themselves. Thus it was that the Dean's mind was patient of details of thought and practice which reached beyond popular Anglicanism but yet were rooted in primitive usage. While he, for example, in the Seminary never encouraged eccentric and unusual things in the private practice of students, he never girded himself against details of personal expression of devotion upon the part of his students which were within the compass of really primitive Christianity. For himself, his personal habits of devotion were at his death what they had been at the beginning of his life. But he knew along what lines to be broad in his policy towards those among his pupils who looked affectionately towards the days of St. Athanasius, or St. Cyril of Jerusalem, or St. Cyprian, rather than to those of Cranmer; or whose conception of devotional expression was large enough to have made them feel at home in the atmosphere of primitive customs and sympathies. He was, in one word, a loyal post-Reformation Anglican, *plus* the spirit of sympathy with the earlier ecumenical Christianity of the general councils and of the undivided Church. Whatever was compatible with this in essence and spirit was theoretically acceptable to his mind, even if certain devotional practices of ancient Christianity were not his own use. He could sympathize, for instance, with the "religious orders" and the "religious life," though himself a secular priest. He had no scorn of anything in its principle which the mind of the undivided

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Church had accepted. Antiquity with him was not a reason either for reproach or disuse.

As a pastor he was gentle and considerate in spirit, carrying into his pastoral relations with his people and his students the wise forbearance of a father, while yet inflexible in administering discipline where the interest of souls or the common good required.

More than once in the history of his deanship a student would quietly disappear from the Seminary, whom the general good required should cease his connection with the institution. There was no noise made about it; the erring student was not crushed or destroyed by overwhelming humiliation; he simply passed away, and the Bishops were informed of the facts of his case where candidateship for Holy Orders seemed to have been made impossible for the future. There was never any gossip in the Seminary among the professors or students about such cases of discipline. Such incidents had to come under the action of the faculty in some form at its monthly meetings; but generally it was found that the Dean as pastor had acted already, and his action was invariably found to be as wise and just as it was also kind to the erring man.

On the other hand, students within or without the Seminary who were unjustly accused, he was always vigilant to see righted. The writer remembers a case in which a most excellent student, who unhappily for himself had nothing in his dress to indicate his ecclesiastical character, was seized on Broadway and haled before the police court because of mistaken identity.

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The mistake was in the end thoroughly established; but, in addition, one of the professors was sent to the police station by the Dean to state to the police authorities the excellent character of this young man and the entire impossibility of his compromising himself. The professor was also charged to secure from the police authorities no mention of the case to the representatives of the press. Consequently painful publicity was avoided in this case of false and unjust arrest. Such cases as these just indicated, happily, have been infrequent. They are only mentioned as illustrations of the spirit in which the Dean dealt with them when they occurred.

As a preacher, the man and his spirit again were characteristically manifest. He never affected what is called eloquence. Even matter quoted in his sermons was quiet, appropriate, forcible, and plain. He never could stoop to adorn his speech with mere flowers of rhetoric. He went straight to the point, with a man's speech, and in a man's way, simply and directly. His preaching mind was as simple as its expression. He never entered into the metaphysical subtleties into which some preachers are betrayed. Consciousness of himself never appeared in his speech or manner. It was always the message first. The method of its presentation was secondary, so long as it was veracious, clear, and persuasive.

As a liturgiologist, Dean Hoffman was far more masterful than was generally recognized. He never talked about ceremonies, and he never magnified their importance; but, on the other hand, he never denied

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in his own mind their practical value, their fitness and influence, nor was he indifferent to the authority upon which they were based, nor to the special Anglican complexion necessary to their edifying use in the divine worship of that communion to which he belonged. He never prated against ceremonies as foes to spirituality. He was wise enough to know that, as Mr. Emerson once expressed it in a letter written after a visit to the Roman cathedral in Baltimore, "All men are artists." The spirit of beauty and order can never be divorced from a religion which takes account of the whole content of the human heart.

The ceremonial at Chelsea Square was the final expression of the Dean's study and liturgical feeling. The general character of the Seminary made it necessary that there should be no complexion of party in the devotional life of the institution; and yet it was also necessary that there, above all other places, the ardent young souls preparing for the priesthood should find solace and satisfaction in the worship of the House of God.

All who have frequented the Seminary chapel of late years must remember the dignity, edifying influence, and ritual propriety of all that they saw and heard. The chapel itself was a sermon in stone. Its proportions, its perfection in detail, its veracity of material, its windows full of Biblical and Gospel history and of apocalyptic symbolism, the glorious altar of alabaster, the "White Christ" in Carrara marble over the center of the altar, with the Evangelists and chief Apostles

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and Moses and St. John Baptist attending him, as it were, the tessellated floor, the open seats or stalls, the canopied thrones of the Dean and Sub-Dean, the rood-screen, beautifully carved, surmounted with angels blowing their trumpets of "good news,"—all this will be remembered as a glorious setting for the services of praise and prayer daily offered up in that beautiful shrine. The procession of readers, tutors, and professors, headed by the mace-bearer, all robed and placed according to their seniority and degree, entering the chapel to the rich sounds of the organ, slowly advancing, and dissolving as the stalls were reached; the students in their academic dress, (a custom first introduced by Dean Hoffman,) the Gregorian chant, the lessons, the prayers, the evening hymn, the return of the procession to the sacristy,—all these made up a charming picture of ecclesiastical and collegiate order never to be forgotten when once seen. In the early morning also, when the "pure offering of the Gentiles" went up from that beautiful altar, there was always experienced an almost supernatural calm which one never seems to find in its precise quality outside the chapel of Chelsea Square. Every detail of propriety in the rites of the altar was carefully provided for. The preparation of the altar linens, vessels, veils; the holy elements, the credence; the two simple altar lights, the more brilliant electric standards; the priest in the old-fashioned vestments, surplice, and stole (the as yet common usage in the Church in the United States); the seasons quietly marked by the color of the stole alone, and

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by the altar hangings,—all these made up a presentation of the worshipping life of the Church which no one could accuse of excess in adornment, nor of any defect of carelessness or want of religious reverence. Rigorists in scientific liturgics might think the Seminary ritual defective in certain non-important details; but no one can deny that it formed a practical standard of “use” well suited to the General Seminary, to which Bishops from all dioceses have committed the education of their candidates, and where more elaboration would certainly be likely to unfit the students for that practical simplicity which has to be observed among a people, one of whose deepest seated characteristics is a disposition to reject whatever in speech, or use, or ultimate result lies much beyond the realm of the usual and manifestly edifying.

As a man of affairs, Dean Hoffman’s reputation was national. He would have made a great man of business had he been destined to the work of this world. As things were, his property, which had accumulated by wise and conservative handling into an enormous estate, compelled *nolens volens* large financial transactions. He became as well known in Wall Street as any of its bankers; and more favorably known than many of them, for his financial ventures were never questionable ethically. They were always prudent, honorable, and legitimate. Men trusted his judgment in finance, as in all other things; and their trust was always justified by his almost infallible business instinct. In the general businesslike qualities of his mind, the Dean was as re-

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markable as in any details of its manifestation. Mr. William Bispham of New York, a gentleman well known in the business world, as well as in the realms of social, artistic, and ecclesiastical life, himself a man of affairs, in the presence of the writer once related his remembrance of a conversation with the Dean while travelling with him, which at the writer's request has been reproduced in the following letter.

In the spring of 1888 my son was graduated from Amherst College, and preparatory to his entrance as a student at the General Theological Seminary I had several talks with Dean Hoffman on the subject. In the course of our conversation he expressed a great desire to get some definite information on the subject of tubular chimes and bells, which were then creating a great deal of interest in England, where they had been invented; and he asked me, knowing that I was going across the water, if I would not investigate them and make a report to him on my return home, which I very gladly promised to do.

In the course of my stay in London, I drove with my son out to the factory and saw these tubes and heard them played upon, and was exceedingly pleased with their sweet musical tones. The Dean's interest in the matter was for the bells for the Chapel of the Good Shepherd at the General Theological Seminary, and on my return I gave him a pretty full account of my experience and the results of my investigation, which were entirely favorable.

During my own absence a set of these tubes had been placed in a church in Providence, Rhode Island; and this having been brought to the Dean's notice, he asked me to go to Providence with him, pass a day there, and hear the bells chimed, which I very gladly agreed to do. We were gone about three days, and during that time were thrown in pretty close relations with each

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other, and I had a fuller opportunity of hearing the Dean talk, and give his opinions and judgments concerning business matters generally, than I had ever had before; and I was particularly impressed by the clearness and solid good common sense which had governed all his actions in regard to the great work he had undertaken in rebuilding the General Theological Seminary. I was very greatly interested by him, and came to the conclusion that if it had been ordered that he should have been a business man instead of a clergyman his success would have been very great; for he had a grasp of business, and a clearer insight into it, than almost any one I have ever met or come in contact with.

It has been my good fortune to be with Dean Hoffman on many committees of societies belonging to the Church, and his judgments in regard to all matters concerning them have always been clear and decided, and for the very best interests of the corporation. His interest in, and work for, the different societies with which he was connected was very great, and it was surprising that he could give so much attention to so many different subjects while he had the great Seminary to carry on his shoulders.

Dean Hoffman knew the pulse of the Church of his day, and with singular wisdom he evolved a *juste milieu* which has made the Seminary chapel a delight to every Churchman who enters its walls or assists at its sacred services. Few men could have hit that middle ground as accurately as the Dean. There was found enough to satisfy the demands of reverence, of beauty, and dignity both at the Eucharist and daily offices, and yet not enough to be cumbersome, unnatural, unusual, or eccentric. With a singular nicety also of instinct, or of Anglican liturgical knowledge, the Dean differenced

the ceremonial of the daily offices from that of the altar by the use in choir of the black scarf, always worn at Morning and Evening Prayer, and which is commonly thought to be a stole, being generally made like one, but which really is quite a different thing. The stoles are of the colors of the seasons, and at the Seminary were worn only at the altar and in the pulpit. The "scarf" has never varied in color, and is an Anglican *differentia* of ritual, declared by the latest authority to be the same as what is known in the canon law of England as the "tippet." The common idea of this tippet is that it is a sort of a short cape. The tippet, however, the authorities say, "is a scarf generally of black silk, sometimes lined with fur." The scarf used in choir has sometimes been confounded with the almuce, which was generally made of fur as we see it in portraits of the old ecclesiastics, and was used for the protection of the shoulders against cold. "The grey almuce," as Dearmer says, "was the highest mark of dignity; it was worn by canons about the fourteenth, fifteenth, and sixteenth centuries, as well as by the bishops of Elizabeth's reign." Some idea of its relation to dignity still seems to linger about it, as the scarfs of bishops and doctors are broader than those of the clergy not doctors. This scarf, in whatever form, seems to have been worn with the hood and surplice in the saying of the offices, and is a vestment, and the only vestment, as Dearmer remarks, which distinguishes the clergy in choir from the lay choristers. It denotes, as another English writer says, "a clerk in holy orders

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as distinct from a laic." "There is no authority," says the author of the *Parson's Hand Book*, "either English or Roman, for the use of the stole in choir, while the black scarf or tippet has come down to us from before the Reformation, and the authority for its use is unmistakable." A notable remark is made by the author of the book above mentioned: "The free use of black is so necessary to the beauty of all public services [a fact which artists well know, though it is generally forgotten by others] that the unlawful substitution of colored stoles for tippets is the more to be regretted." "Under the old customs," says Dearmer further, "black had been abundantly used over the surplice in the form of choir-copes, hoods, and almuces, and black tippets of various kinds. It was not dispensed with till the momentary triumph of Protestantism in 1552, when the uncovered surplice—the 'surplice only' of the Prayer Book of that year—appeared as the sign that the Catholic usages were gone."

This is indeed a very small matter to be remarked upon at length, nor is it meant by the writer to advocate the point made; but it indicates the accuracy of the Dean's liturgical knowledge and taste, and the principles which governed him. Small as it is, it should be sufficient to meet the objection sometimes made by visitors at the Seminary that there is such constant use of what is called "the black stole." The popular impression about that needs to be corrected by a recognition of the black scarf of the offices as a distinct thing in kind from the stole of the altar. The Dean

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was entirely right in establishing years ago the distinction between the stole and the scarf of the daily offices. He was simply in advance of the general knowledge of the subject, secondary though that subject may be.

The Dean's mathematical gifts we need not dilate upon. They were part of his preparation for life. His special talent lay there. He quite well knew this, and he spoke of it freely, not so much as an accomplishment as (on occasions) of limitation. The writer remembers on one occasion, when he and the Dean were together engaged in some detail of academic business, being a little uncertain as to the order of certain words in a Latin formula. Turning to the Dean to submit the matter to him, he said, with great simplicity, "I am a little uncertain myself. Were you to ask me a question in mathematics, I should feel certain of my ground; but I am not so certain in this matter." The writer has always remembered the incident as illustrative of the Dean's complete veracity, and of the absence of any affectation of knowledge or of details which he felt himself unfamiliar with. No man can possibly know everything equally well; and the Dean was wise enough, simple enough, and sensible enough to recognize that principle when it touched himself.

All through his life the Dean showed his affection for animals. Towards the latter part, his visitors to the deanery will remember, he usually had one or more pets at his side. In Dr. Dix's article "In Memoriam" he writes of this fact in the following words:

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For animals and birds he had a great liking. It is pleasant to recall him in his room at the deanery, with the two noble dogs, the great collie and the Irish setter, looking at him with devoted eyes, and resting at his side. Sometimes committee meetings were held in that quiet sanctum, and I remember my surprise when, on the first of such occasions at which I was present, I became aware of a low muttering in a darkened corner of the room; it sounded like the voice of a very aged crone, expressing dissatisfaction with our proceedings, like the old fish-wife in the cottage into which the Antiquary had intruded. It proved to be the speech of a favorite parrot, indistinctly heard from time to time, as the bird kept up a running comment on our discussions from the standpoint of displeasure, though so restraining itself as not to interrupt our work.

One of his greatest trials of the later years of his life was the discontinuance of his daily horseback rides, on his high-school horse "Prince," in Central Park, in accordance with the advice of his physician.

Dean Hoffman was a good deal of a naturalist. His taste in that direction predisposed him to a study of natural history. His early scientific exploration with Agassiz showed the bent of his mind in his Harvard days, and in his later life his connection with the Museum of Natural History, of which he was a patron, indicated the persistence of his interest in zoological subjects. One of his most interesting benefactions to his native city was the collection of butterflies given to the American Museum of Natural History. At first sight one hardly realizes the potential importance of such a gift. It was a remark often made to the students of the Seminary by one of its professors, that

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“we can never know God sufficiently, until we know Him as an artist; and we never can know Him as an artist until we have studied, among other things, butterflies’ wings.” The wonderful texture, coloring, shading, symmetrical adornment, harmonies of tint, and iridescence in many of these beautiful creatures point always to that Maker who thinks beauty, who loves it, who delights to produce it, and who, therefore, is a fountain of beauty as it pours forth from His Eternal Being. The coloring of birds is wonderful, especially of the jeweled throats of the hummingbirds; the coloring of animals and of fishes is wonderful; but the butterfly in its many varieties constitutes, one may think, a study of beauty altogether unique. Giant creatures with their skeletons may testify to God’s power and ingenuity; much in the constitution of the animal world generally may testify to the divine sense of utility; but the butterfly, like the flower, seems to illustrate beauty wholly and to point to divine benevolence exclusively. The hummingbird and the butterfly pre-eminently, perhaps, specially suggest ethereal and spiritual life. An ordinary bird, however beautiful, is in some ways a destroyer of insect life. The hummingbird destroys nothing; it has about it no instrument of destruction; it lives for sunshine and honey and happiness and beauty alone. So with the butterfly; it is the old Psyche, emblem of immortality. It also has no instruments of cruelty in its make-up; it lives in the air and in the flowers; and means just so much practically superfluous loveliness in earthly life. It seems to

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have no mission but to testify to that, to speak of the beauty of the Eternal Source and Fount and Spirit of Beauty. Who shall know how many pious thoughts shall arise to heaven from men, women, and children who shall gather, with the perceiving eye, about the collection which the Dean's naturalistic feeling has left behind him?

The Dean's hunting and fishing tastes were very conspicuous in his make-up. His father was a lover of the chase; and his grandfather, Mr. Garrit Storm, as has been already seen, on a certain early birthday of his grandson presented him with a fishing tackle, which he knew must be to him an acceptable gift. All through his life the Dean refreshed himself by repairing to the woods and waters. Even after leaving the Seminary for the last time, in his almost dying days, he yet threw his line in the waters of the Restigouche, capturing his last salmon, which was sent with his love to his only son. This element of the Dean's taste and feeling probably did much to keep him the natural and wholesome man he was. A man only of business tends to become a machine; a man of books, a pedant; a merely professional man in any department of life, a mere priest, physician, or lawyer, as the case may be. But the man of the woods, fields, mountains, and waters is always a natural man, a child of nature, more or less unspoiled and uninjured by the hothouse elements of life.

The Dean's hunting and fishing experiences kept him young to the last. Whenever he entered upon a

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narration of these the great dignitary disappeared, and the spirit of the boy and the youth broke through the enswathements of his later years. And his tastes drew to him healthy, natural spirits of kindred sympathies. Guides in the Canada woods are said to have mourned over his death as over that of a great friend. "They looked forward," as Dr. Russell has said in his affectionate tribute to the Dean, "to his return to their localities, as they would for the coming of a beloved relative." No one can better memorialize this love of nature and this life of the Dean than the dear friend just mentioned.

The Dean had a passionate devotion and reverence for Nature in all her moods and manifestations. In his vacation hours he always sought her haunts; and the woods, the waters, and the fields far to the north and the south, and islands adjacent to the city of New York, drew him forth with his rod and gun for Walton-like recreative sport, in which he was skilled to the highest degree. There was no brutality in his pastime, but only a lawful taking of what nature provides for human sustenance. His knowledge of nature was but one branch of his wide and practical survey of study. . . . His passionate devotion to nature was with him to the last. When the highest medical skill could do no more for him, he had hopes that the invigorating air of the region of the Restigouche River would benefit him as in seasons gone by. He travelled safely and with tolerable comfort in a private car to his destination, and for a few days felt the strengthening of the air of that region. Perhaps all this old love of the nature world was in his mind when, as he was returning to New York to die, he uttered that last and most significant word, "Good-bye, Matapedia."

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The Dean's personal religious life was so free from singularity of any kind that, like the daily course of the sun, it is difficult to describe. Perhaps Dr. Russell's summary will sufficiently express it.

The religious life of Dean Hoffman was as strongly marked as all his other characteristics. He was a man of faith and of prayer and work, and like the other manifestations of his life, it was regulated with what seemed almost a rhythmic movement of his hours. Whether at home or abroad, whether in church, house, or in camp, nothing was allowed to interfere with the primary duty of each day, and his family and his visitors all knew that conformity was expected in the oratory and at the table. There was no waiting for anybody. The church-bell was not more punctual in marking the hour than was the Dean's bell for family prayers—an almost forgotten custom in so many families in these days, but never omitted by the Dean to the very last. And he kept the injunctions and vows of his ordination in "daily reading and weighing the Scriptures." . . .

The Dean's manner of discharging divine service was part of his character again, in the absence of all self-seeking and in its simplicity and godly sincerity. In the reading of the prayers he really prayed, reverently, fervently, impressively, and expressively;—there was nothing in the expression suggesting an effect, formal, perfunctory, mechanical, or conventional, but conscious communion with the Almighty, and petitions offered for human needs and the wants of souls. His reading of the divine Word was for edification and instruction, with meaning and a purpose, and therefore lifegiving words.

There was sometimes in the Dean's manner at the altar a strangely interesting phenomenon, which the writer often noticed and which always impressed him. As the Eucharist office went on, a change came over

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the Dean's utterance. Beginning in a perfectly normal and usual way, as the office proceeded and reached at last the canon of consecration and the oblation, the Dean's voice took on a dreamy and mystic tone and accent. All inflections passed away. The recitation of the words of the office went on in a lower key, and he seemed as if he was in a sort of waking trance, as if he was half magnetized by the uplifting of his heart and imagination. One never noticed this peculiarity at any other place or time. At the altar he seemed himself, and yet not his usual self. He had been carried up on the wings of the *Sursum corda*, and stood detached from ordinary things and consciousness before the Divine Presence. No one could fail to realize, at such moments, how much a man of God he truly was.

The family life of the Dean, notwithstanding its bereavements, was an unusually blessed and happy one. He had been married at Christ Church, New Brunswick, April 19th, 1852, to Mary Crooke Elmendorf, who lingers behind him, a widow indeed, whose sun went down when her beloved husband was carried from her side. She waits sweetly and patiently, but yet waits, until the moment shall come when the light of her life shall meet her again. Nine children were born to them, four of whom survive: Mrs. John Henry Watson, Mrs. Thomas W. Nickerson, Jr., Mrs. Charles L. Hackstaff, and Samuel Verplanck Hoffman. An older son, Eugene Augustus, born 1863, died unmarried, and much mourned. The death of this most loved and promising youth, a graduate of the Columbia

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Law School, an athlete, and a member of the Seventh Regiment, National Guard, State of New York, drew out unusual expressions of grief from the community in which he had for a while resided at Bridgeport, Alabama. The Board of Trade of that city adopted resolutions of sympathy with the Dean and his family, and on the day of the funeral a memorial service was conducted by Bishop Quintard of Tennessee, and all business houses were closed during the hour of the service, a "last tribute," as the public notice went, "to a good and honored citizen." It has been touching to find carefully tied up, by the Dean's own hands, every letter of condolence received, even from far-off Japan, on the occasion of his son's death, every tribute to that son from the various bodies he was connected with, every scrap of press notice referring to his death and burial; and, among the other papers, two poems: "Not Death, but Sleep," and "It is Always So."

NOT DEATH, BUT SLEEP.

BY THE REV. FRANK J. MALLET.

Call it not death; 'tis but sleep.
For those "at rest" we cannot weep.
Their spirits now are with the blest,
No more by sin or pain opprest.
While struggling here, they longed for home;
Serenely brave, they faced the tomb;
Gladly they passed from earth away
To the blest realms of cloudless day.
Yet, Lord, Thou knowest the sad heart's pain;
Thy earth-life here was not in vain,

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In all points tempted, tried, as we,
Thou only hast true sympathy.

Alas! the tear, the sigh is vain,
The days of old come not again;
How the fond memories of the past
Thrill us with sadness to the last!

How precious still the words they spake;
Their thought is ours, their way we take,
And ofttimes in the silent night
In dreams we see their robes of white.

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IT IS ALWAYS SO.

Across the meadow, with clover sweet,
I wandered one evening with weary feet;
For my heart was heavy with untold woe,
For everything seemed to go wrong, you know.
'Twas one of those days whose cares and strife
Quite overshadow the good in life.

So, lone and sad, 'neath the twilight stars,
I wandered down to the pasture bars,
To the pasture bars 'neath the hillside steep,
Where patiently waited a flock of sheep
For the happy boy, with whistle and shout,
Who was even now coming to turn them out.

"Good evening!" said he, with boyish grace,
And a smile lit up his handsome face.
He let down the bars; then we both stepped back,
And I said, "You have more white sheep than black."
"Why, yes," he replied, "and didn't you know?
More white than black? why, 'tis always so."

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He soon passed on with his flock round the hill,
But down by the pasture I lingered still,
Pondering well on the words of the lad :
“ More white than black,” more good than bad,
More joy than sorrow, more bliss than woe ;
“ More white than black,” and “ ’tis always so.”

And since that hour, when troubles rife
Gather, and threaten to shroud my life,—
Or I see some soul on the downward track,—
I cry, there are more white sheep than black.
And I thank my God that I learned to know
The blessed fact, it is always so.

On the day of this young man's funeral the Mayor of the city in which he lived addressed the people assembled at the church, “ bearing his testimony to the high character and useful life of Mr. Hoffman.” The press of the city spoke of the “ personal magnetism, sterling integrity, and excellent business qualities which made him popular and endeared him to the hearts of all who knew him.”

A son born in 1858 died in early infancy, and three daughters, Elizabeth, Effie Beekman, and Gertrude Carroll, also were carried away in their baptismal innocence.

The Dean's domestic life was his private world, the world of his heart. He had a nature full of sympathy and kindness, but his constitutional reticence, his special qualities, and his great position largely isolated him except as the conventional necessities of life called him

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out into social relations with his friends. His home was his realm, and yet it was one he never domineered over. His loving wife delights to tell of the noble freedom with which his household was ordered. Indeed, the internal management of that home he from the start placed absolutely in his wife's hands. And to the last that sway and rule were with the sweetest deference accorded her. The Dean never interfered in any household matter. His wife was the crowned empress and queen of that happy kingdom. She sometimes smiles amid her tears, as she declares the Dean never interested himself in any household detail, except to sometimes push back against the walls, into a mathematical and systematized order; the chairs and furniture, when an irregular arrangement happened to offend his orderly eye. That home was always a most hospitable one. Many will echo Dr. Dix's words in reference to it:

O happy recollections of days gone by! how distinctly ye stand out in that well remembered past! The hospitable deanery, its gracious lady mistress; the pictures, the great chiming clock in the hall; the atmosphere of a true Christian home; the charm of the residence of gentlefolk; the dignity of rank and station; the friendliness of those too high to envy others, and too noble to look down in coldness and pride on their brethren in this vast and troubled world, where every one needs the sympathy of the rest!

Much as it was to the Dean's advantage as a public man to be clothed with silence, it was a disadvantage to him personally, as his reticence was often miscon-

ceived as a want of sensibility. Never was there a greater misapprehension. The boy of eighteen, who trembled from head to foot at the first Communion,—who was so dazed with his emotion that he saw nothing but the priest and the holy vessels before him on that occasion; the youth who mourned over the loss of his college friends when they separated, and whose tender heart led him to throw open the window of his room to the sparrow drenched and battered by a New Brunswick storm, was the same tender spirit when he reached his manhood and until the very last. He has, indeed, left behind him no letters of emotion to any one; he never spoke emotional words to any one; but his diaries, of which many are preserved, give little touches of his feeling which show the man. For instance, in several of them are found violets and other little flowers, some attached to a slight piece of ribbon, some not, which he had preserved and carried about with him because they meant love and tenderness,—possibly gifts either of his children or his grandchildren. One such lies before the writer at this moment. It is a simple violet, sewn to a fragment of lilac-colored ribbon, on which is written in ink *Je t'aime*. In the same diary of 1890 lies amid the November entries a simple pansy, dried and dead, which was once a messenger, and now a memento, of some old tenderness. Various mementos of his children's infancy were found after his death carefully treasured. In a diary of 1899 similar memorials are found. In all of them are such entries as these:

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Oct. 6th. In Memoriam S. V. H. 1880.
Dec. 7th. Effie died.
Jan. 12th. Elizabeth died.
Dec. 26th. Gertrude died.
July 21st. Mother's birthday.

These diaries are of value as not only indicative of the Dean's tenderness, but of his tastes; *e. g.*:

Sat. Feb. 16th, 1884. Philharmonic Society.
March 15th. Philharmonic Society.
April 19th. Oratorio.
May 10th. Oratorio.

Musical memoranda of this kind are very frequent, but there is no trace of any other kind of amusement, such as the drama. His art-world of relaxation seems to have been confined to the realm of music.

In the Seminary period, one observes the care with which he noted the wants of students and of clergy who asked his influence. He seemed to have taken pains in some instances to inform himself as to salary, etc., in behalf of the people who applied to him.

_____	_____	Assist.	\$700
_____	_____		\$750
Warren, Pa.			\$900—\$1000
Newark, N. J.	Assist.		\$1000
_____	_____	Lay reader.	
_____	_____	Choirmaster.	
_____	_____	Summer work.	
_____	_____	Work days.	

This last point suggests what everybody saw in the Dean, his unvarying kindness, that beautiful thing sung

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by John Boyle O'Reilly in his charming little poem,
"What is Good?"

"What is the real good?"

I asked in musing mood.

Order, said the law court,
Knowledge, said the school,
Truth, said the wise man,
Pleasure, said the fool,
Love, said the maiden,
Beauty, said the page,
Freedom, said the dreamer,
Home, said the sage,
Fame, said the soldier,
Equity, the seer.

Spake my heart full sadly,

"The answer is not here."

Then within my bosom softly this I heard,

"Each heart holds the secret;

Kindness is the word."

The Dean's kindness always came out when people were needy and ill. The following letter of Dr. Dunnell illustrates a common habit of the Dean.

It was my privilege to know and to be brought into somewhat peculiar touch with the Rev. E. A. Hoffman for more than forty years. Of his large benefactions and his generous public gifts to the Seminary, college, and Church the public knows and gratefully acknowledges. It is practically impossible for the left hand to build chapels and dormitories and make endowments without involving the right hand.

The special feature of the reverend Dean's character, and that which it was an inspiration to me to know of, was the unadvertised almsdoing; the benevolence that "did good by

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stealth." More than once I acted as almoner to convey to a worthy beneficiary the bounty of the Dean without disclosing the source of the bounty.

I recall the case of an aged clergyman, "honored and honorable," who by reason of age and changed circumstances was deprived of the stipend which had saved him from utter dependency; and the Dean suggested that if I would convey it to the good doctor without his knowing "where it came from," he would make good the loss. To his dying day the dear brother received the amount without suspecting the name of the giver.

The Dean realized that to help without subjecting the recipient to the pain and humiliation of soliciting, added greatly to the relief. This I know he did. "The cause he knew not, he searched out." This, in the midst of many cares, he did, and I am glad and more than grateful to record it. . . .

This trait was also notably illustrated in the Dean's attitude towards a brother priest who had been maligned in character, and seriously and permanently injured in person as a sequel of the calumny.

When Dean Hoffman learned of the situation he telegraphed at once, "Let Mr. K—— have the very best surgical attendance possible, and send the bill to me." He took pains also to visit this gentleman in the hospital, to make evident to all the trust and confidence he reposed in a brother suffering that most grievous of all ills, slander without cause.

Those of us who have been ill and have been visited by the Dean know how to value his sympathy and thoughtfulness under circumstances of sickness. During the later years of his life several of the professors were seriously ill. One of these was the Rev. Dr. Charles

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Theodore Seibt, Professor of Christian Philosophy, whose modesty, accurate and great learning, and very noble personal nature the Dean greatly valued. Dr. Seibt has written :

There was a particular sweetness in his personality which those who came in close contact with him will never forget. Students have often told me that while at first fearing to approach him, on account of his dignified bearing, yet when they did go to him with their difficulties and perplexities they never failed to find in him a true friend. He always gave words of comfort and cheerfulness, and his patience with their shortcomings was boundless. This sweetness of character was shown particularly in visiting the sick.

You remember how ill I was four years ago, when I lived in 20th Street. The Dean at that time was himself far from well, suffering from shortness of breath; yet he came to see me, climbing two or three flights of stairs, two or three times a week. And although I begged him not to take all this trouble for me, he persevered, and he talked to me in the kindest way, sympathizing with and consoling me.

It is for these things that I loved him, and that I shall never forget him. His attainments and achievements called forth my admiration, and his large heart, his consideration for all, his gentleness, his devotion to those who needed sympathy and consolation,—these are the things that drew out my affection.

Other professors have had the same experience of his thoughtful attention under conditions similar to those described.

The Dean's solicitude for the sick never was wanting in prudence. He took sickness calmly, and never manifested nervous apprehension. His experience of sickness, in his large pastoral familiarity with it, developed

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that delicacy of touch which nervous invalids especially require. His few words were always hopeful and helpful; they encouraged, and never depressed.

And indeed, this gift of sagacity was conspicuous in all relations. The Dean saw into things with singular lucidity. One could hardly call his gift that of intuition, but it worked practically in the same way. He had a penetrating vision into the heart of people, on conditions which made him a trusted and wise adviser in many relations. He was very free from prepossessions, and thoroughly understood the force of the practical. This, perhaps, was the secret of his success in all his undertakings. He had no doctrinaire ideas. He understood men, their possibilities and their limitations. He never expected too much, he never was surprised at shortcomings. He understood the law of action and reaction in business, in religion, and in the development of character. This, perhaps, as much as anything else, made him what is called "moderate." He could hold a truth or a tradition or a principle strongly and confidently, and yet see it in its relation to other truths and other principles, and in its relation to the popular mind. Just as it is not necessary to explain everything to the bottom to everybody, so it is not necessary to externalize into expression all that one personally holds or feels.

Among other things the Dean knew the English-speaking world, and the attitude and mind of that world. He knew his country, his age, his countrymen, and among other things he knew the practical inca-

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capacity of the English or American people to receive helpfully and sympathetically many things in religion which the Celtic or Latin or Oriental mind would find perfectly acceptable and edifying; therefore, he always kept things down to the practical standard of what is suited to the temper of the people and age, and the racial atmosphere amid which God has set him and his work. He discouraged, therefore, every "extreme"; for, quite apart from their merit in any case, extreme things, or measures, or practices are certain of ultimate rejection by the masses of our population who inherit or catch the Anglo-Saxon temper of compromise. And as the Gospel is, in its universally admitted essence, larger and more weighty than pious opinions and practices, he always kept the official religious life of the Seminary, and indeed of his parishes, at that ceremonial point where, as Sir Thomas More says in his *Utopia*, "the largest number of people may without offense worship their common Father and God." This of course is a temper of mind which enthusiastic souls are impatient of. Many may mourn that the modern world and society are so constituted as to make repression rather than expression in the long run the stronger and wiser thing; but no one can doubt the working wisdom of just the kind of moderation the Dean imposed upon himself and his parishes and the Seminary.

It was a favorite remark of the late Bishop Knight that "the Bishop's office is not one of *otium*, but of *negotium*." The wise leader and ruler of men must make his policy large and inclusive; and that it may

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be so, the little and the accidental must not be confounded with the permanent, the paramount, the unchanging, and the organic.

This sagacity, this wisdom of management, this policy of effective leadership, seems to have distinguished the Dean even in his college days. The following letter of his great friend Dr. Russell recounts the story of the Dean's influence over his mind in that early period. The letter is given here in extenso, not only because of its own interest, but because of its testimony to the wise management of a soul's progress and destiny by a mere youth, whose power and leadership eventually were to be so widely extended and so great.

You have asked me to record for you, for the work you have in hand, some account of the influence of our beloved Dean upon my own religious life in the Church.

Knowing him as well as you did, it would not be difficult for you to verify what I might have to say; and from the intimacy of our mutual friendship, and your knowledge of what I am, it would be an easy thing for you to foretell what you desire me to write. But many of the readers of your tribute to the Dean's memory, not having the same knowledge of particulars, may be interested to learn of them, and thereby to share with me some measure of the affection and admiration with which I must ever regard our departed friend. I regret that my recital must, in the story I give, impart a prominence to which I am in no wise entitled, but which necessarily ensues from the privileged task you have set me to do. I seek shelter in the saying of that eminent preacher and true yoke-fellow of the Dean, who in his sermon on the occasion of the dedication of Hoffman Hall, referring to the delicacy of his friendly relationship, frankly de-

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clared that it should not withhold him from speaking freely and justly of the work and character of the man beloved.

So, in a far inferior way, I write of following largely under his guidance his exalted ideal of the Church and her work. It was more than "the spurring of an imitation will," as Tennyson says of Hallam; it was perhaps an unconscious desire to find the Church of Christ as he found it; that it might be to me what it was to him; and that it might do for me what it had done for him, in imparting grace and depth and strength of character, and in awakening and ever sustaining a far more than knightly devotion to the Bride of Christ in the fullness of all her interests. There was no danger in the following of such a leader of supplanting the rightful place in the heart of the Lord and Master as supreme; nor was there any likelihood of adoring and loving any the less the Lord and Master because of the intensity of devotion to his Bride. The Dean himself had caught his impressions of the Church from his noble Bishop, the senior Doane. From him he learned the exaltation of the ideal, the energy of his service, the work of the Church, in the Church, and for the Church, pursued with unwavering fidelity and devotion to the end of his life. It was most fitting that he should lead me by the hand, as it were, and stand as witness at my adult baptism more than half a century ago.

The crowning act of grace in that holy sacrament was no sudden consummation. Indeed, it was but initiatory to a growth, as I must consider it, fostered and cherished by the inspiration of a constant consistent devotion in the consecrated life of my guide, philosopher, and friend. Later on I was privileged to be still further instructed in the ideals of the Church under the training of such teachers as the poet-priest, Bishop Coxe, and my own Bishop, whose very name was a tower of strength in the Church he loved. But the beginning of the work which brought me to the Church was the mission, under God, of my departed friend.

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I have said that the consummation was not reached immediately. Even before being brought into contact with the Dean, I was a devoted admirer of the Church's worship. I was the only member of my family in regular attendance at Church from my boyhood. It had a fascination for me I did not care to resist, and I was allowed to consult my own preferences. In the course of time I was followed by almost all the family, and even my parents would have completed our circle in the Church had there been, in their later years, any convenient opportunity of accomplishing it. I state all these particulars that there may be known my previous condition, and the state in which Dr. Hoffman found me.

It is possible that, with my predilections and preferences leading me, I might have become a Churchman of the early Massachusetts stamp, with Bishop Eastburn as my superior officer, except for the popular prejudice of the New England mind against anything like a system of ecclesiastical hierarchy. I was, of course, like every other Bostonian, afflicted with "views" in regard to religion. Socially, I was in great danger of being swept in the vortex of Unitarianism, and I was mainly proud of the spirit of "Young America." Such was the neophyte the Dean was to lead into the Church.

Our acquaintance began when young Hoffman was a student at Rutgers College. He was then my pupil in elocution, as he was at intervals during various periods of his life; and, until he was afflicted with the throat disorder which impaired his voice, he was able to do continuous and exacting work in the spirit for which he was so distinguished. It is possible that this experience at the outset, which awakened gratitude for the benefit received, drew him towards me, and we took sweet counsel and walked in the House of God as friends. But the beginning of his beneficial guidance must have been the workings not only of a kindly heart, which yearned for the cementing of our friendship in the sacred bonds of fellowship in the Church,

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but also of much wisdom and prudence, and the avoidance of any contention which might create a rupture, though his desires, and I doubt not his fervent prayers, were given that "Frank," as he always called me, might be brought into the Church.

Recalling the thought already expressed, it may be imagined that the Dean's task was not an easy one. Early prejudice, the social circle in which he moved, the compassionate judgment of so many of the illuminati of Boston in those days, who classed the Episcopal Church in the same category with the Jewish synagogues, ignorant of the essential features of the Church's origin, constitution, mission, and working,—such was the subject upon whom the Dean's influence was brought to bear. The Dean was not naturally combative and contentious, but he was consistent and persistent. He did not lift up his voice, but by quiet and silent methods he pursued his purpose. For several months I read under his direction such books as treated of the truths I desired to know. They were given to me without word or comment. He had the faith to believe in the inviting and all-conquering power of the truth. He accepted the wise saying of the judicious Hooker, that oftentimes our "safest eloquence is silence."

I remember, in the beginning of my investigations concerning the claims of the Church, that in almost the first line I read I encountered the assertion which then seemed to be the quint-essence of all bigotry, that "a man could not be called a Christian unless he was baptized." I hurled the book with considerable vehemence into the furthest corner of my room, and there it lay sprawling and untouched for some days. Nothing was said of this by either of us; and I am well persuaded if the matter had been opened it would have only made the claim the more impossible to accept, and the friendship could not have continued along such lines. But there lay the helpless book, with dishevelled but open leaves, as if still awaiting further consideration. And as it requires two to make a quarrel, it

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seemed to be at least right and proper to make further investigation of such a preposterous theory. And I read further.

The idea of succession in the ministry from Apostolic days seemed to be more astounding than the unchurching of the unbaptized. Still no word came from the teacher. In silence the book was given which contained each argument as it was called for; but there was no disturbance, no contention, no debate. "Confidence is a plant of slow growth," said the English statesman. The rankling of doubts and difficulties would often throw down entire lines of defense, and the patient reader (not always patient) would have to begin all over again, because of some insuperable obstacle in the way which seemed to be just about to open.

One of the difficulties which stood in the way of progress from the first almost to the last hour was the perplexity of reconciling our national democratic theory of equality with that of the hierarchy in the priesthood of the Church. I at length stated my difficulty, which I found answered in the Dean's own labored manuscript, wherein he unfolded the divine authority of the original priesthood, with its orders, from the first down to its complete development in the Christian Church with Christ as Head. No word or comment from the teacher was required. Then came the dawning of the idea, as new to me then as sacred now, that the Church of Christ is no human society, no voluntary institution of man to be accepted or rejected or ordered according to one's will, but simply the completion and perfection of the one covenant of God's mercy for the ingathering and infolding of His favored people, as it was in the beginning, is now, and ever shall be in its endless triumph. This then was the truth for which I had yearned for so many months, the truth which brought peace and power. It was no theme for bitter controversy. The contending for such truth lay deeper than all debate and dissension,—truth wholesome, satisfying and eternal. And the Dean was right in the

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silent method he pursued, and his power and his presence were felt through all.

The years that followed, until half a century had sped away, are marked all along with way-marks of the Dean's devotion and sacrifices and impressions, ruling power that belong with faithfulness, fidelity, and sincerity,—not saying, but doing; not talking, but being,—in accordance with St. Paul's injunction, "commending ourselves to every man's conscience in the sight of God."

The constancy of the Dean's friendship was fitly symbolized by his relations with Dr. Russell. Beginning their acquaintance, as we have seen, in the youth of both, the acquaintance developed into one of those great friendships of which we see only too few in our age. Sir Arthur Helps suggests that abundance of time, such as David and Jonathan had, or Achilles and Patroclus, was a necessity for the development of the old historic friendships of the past. He thinks, also, that the growth of large cities impairs the possibilities of such friendships as the past yielded, because in each large aggregate of men we can only have, as it were, a slice of our friend. But whatever may be said in the way of theory, great friendships do exist; men still live in and for each other, largely, unselfishly.

Dr. Russell began to teach at the General Theological Seminary during the late Dean's student period, and from that time on, within later times with permanent residence in the Seminary, his valued teaching has continued. It was beautiful to witness the old-time relations ripen to their perfection here, hopeful and expectant of their continuation hereafter.

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Sunday after Sunday Dr. Russell breakfasted with the Dean, and when he was absent from the Seminary Dr. Russell became the protector of the family. When trouble or anxiety came, Dr. Russell was the first to turn to. When the end came, Dr. Russell was the only one of the Dean's early friends to stand by his grave. And of all who mourned the Dean's loss, none felt his departure more keenly than the surviving friend of so many years. The friend, like the wife and children, awaits the renewal of the old ties in the blessed land. It is the unique thing about human ties that they alone survive death. Our human loves we take with us into the other world, and they with our good works are the only things that we can so take.

Dr. Hoffman never forgot. When he saw in the paper that it was proposed to erect a parish building in memory of his late friend Elvin K. Smith, at Lambertville, New Jersey, he wrote inquiring for information, and asked that he be informed from time to time of the progress made in raising funds. When the time came for acquiring necessary land upon which to put the building he was apprised of the same, and evinced great interest. He wrote a number of letters asking for further particulars shortly before his last trip to Canada.

During his last sickness he seemed to have something on his mind, although everything connected with the Seminary had been well finished, and he began to write a letter to the present rector of St. Andrew's. His promised gift had not been forgotten,

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and he felt it must be attended to before he died. For four hours he struggled with the letter, time after time becoming unconscious, but each time he regained consciousness insisted upon continuing the letter in spite of repeated urgings to desist. At last it was finished, his signature attached, and shortly after his noble spirit passed away. The letter was as follows :

June 16th, 1902.

My dear Herbert :

Some time ago you wrote me that you were very anxious to buy an additional portion of land just back of St. Andrew's Church at Lambertville, which contains several buildings which would be very useful to the Church, and which would give you ample room eventually to erect a Parish House as a memorial to your father.

You told me that the owner would sell this additional land for ten thousand dollars, towards which you have already six thousand dollars in the bank.

Now, if the owner of the property will sign a contract to convey to the church the lots you desire to purchase on or before the 1st January, 1903, for the sum of \$10,000, I agree to give you \$4,000 towards this amount.

Very sincerely yours,

E. A. HOFFMAN.

The fine building standing upon the property, and which is to be remodelled into the "Eugene Augustus Hoffman Guild House," will remain as a monument to one who forgot his own physical sufferings, but never forgot a promise.

One who was very near to the Dean in his daily life, his accomplished and gifted secretary, Miss Elizabeth

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Dodds, has accorded the following judicious appreciation of the man whom she daily and for years met in the transaction of the multiform business of the Dean's official life. The weight of such words from such a person and in such a relation can hardly be overestimated. Most men sooner or later bear hardly on the sympathies and veneration of their familiar acquaintances. Not so with the Dean. Those nearest him most valued and honored him. Miss Dodds has written :

Of Dean Hoffman it may truly be said that "he was found faithful." Faithful not alone in the larger matters entrusted to him, in the general care of a parish or of the Seminary, of his family or his business affairs; but, because he was faithful in much, it followed as a correlative that he was faithful in little. No apparently small duty was overlooked, no detail was neglected of any work that fell to him, any more than any great effort was shirked in his faithful performance of what he was called on to do.

He was a member, and a most valuable and acceptable one, of many boards of trustees of Church charities; but he never consented to accept such a position unless reasonably sure that he would be able to attend the meetings and be an active member. And he always felt the responsibility attaching to such a position. He kept a careful list of his engagements, and when, for any important reason, such as sickness or absence from home, he could not attend a meeting of a board, he invariably sent a note of apology for his absence. The same characteristic was true of him in every relation of life. What he undertook he carried out to the best of his power, and it was a great comfort to those who came to him for advice and help that he would not merely give what was asked at the time,—were it money, advice, or comfort,—but would make the case of

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the petitioner his own, and throw himself into it with all his heart.

Every letter he received was answered, and that with as little delay as possible; and if the necessary answer could not be given at once, he would reply to the writer that such was the case, and that, as soon as he was able, he would give him the information or the help he requested. He did not believe in keeping people waiting when he could help it, and of him the hackneyed quotation, *Bis dat qui cito dat*, was indeed true. All his bills were paid by cheque sent out the same day they were received.

One thing that always impressed me in the Dean was his wonderful power of condensation. Everything about him gave the idea of reserve force. His letters, as a rule, were very short; but every sentence was to the point, and there was no repetition in them, and no roundabout expressions. He dictated slowly, but every word he used was the very best word for his purpose, and meant more than whole sentences from a more voluminous writer. And I think this was true of him in every way. He did not waste time, or energy, or anything. Every effort he put forth told; and there was no need for him to spend time one day in correcting or changing or improving what he had done the day before, because his work was always done carefully, conscientiously, with forethought, and to the very best of his power. Hence it followed that, busy man as he was, he found time for everything needful,—time and enough for all his multifarious duties, time and to spare for the many extra calls that came upon him. The hardest-worked man in the Seminary, and the one on whom devolved the greatest responsibility, his little grandchildren could run in and disturb him at all times, and any student might approach him with the certainty that his case would receive due consideration, perfect justice, affectionate counsel, and kindly assistance.

But besides these, no one who had not lived with him in his

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home could realize what were the constant inroads on his time. From his early breakfast hour up to eleven o'clock at night he was liable to these interruptions. Requests for something they always were: for money often, for advice and counsel, for sympathy; but always and in all cases a drain upon him in some way. He never, however weary, allowed himself to be denied to any one; and the only complaint he ever made was that one's mind suffered from the wrench of being so often and so suddenly jerked from the subject on which it was engaged to others, all different in character, and each requiring careful thought and attention. Can one wonder that he said pathetically, when almost worn out and preparing to go away for a few days' rest, "I want to get away from the sound of the front-door bell"?

Doubtless it was his power of concentration that enabled him to get through so much more work than most men, and with so little apparent effort. You never saw him hanging about doing nothing. During the working year he worked hard. He rose early, and was ready by 7.30 to meet his family at the household prayer, to which they were called by the tinkle of the little silver bell. Breakfast followed this, and the reading of his letters and daily paper; and at 8.50 the ringing of the chimes found him walking quietly through the grounds in ample time to take his place in the procession into the chapel. After Morning Prayer he was usually besieged in the vestry-room by students and others, sometimes for an hour or more. Then followed a visit to the library and the bursar's office; and after that a morning of work and correspondence in his own library. That he was often interrupted goes without saying; but the interruptions did not, apparently, disturb him. They were part of his daily discipline, and, as such, part of his daily work, faithfully accepted.

The happy family luncheon table, usually reinforced by guests, called him at one o'clock, and for an hour after that his

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time was at the disposal of the students. In the afternoon he went down town to his office, to attend to business that might well have filled the entire time of a man of affairs. In his earlier years, before his health began to break down, he used to take his exercise on horseback in the Park, before breakfast or between five and six o'clock; and it was a fine sight to see him on his noble horse "Prince," which when it twice took first prize at the Madison Square Horse Show was described as "a very worldly looking animal." His evenings might have been supposed to belong to the privacy of his family; but there was little privacy for Dean Hoffman, and it was often midnight before his last callers left him.

I have said that he did everything thoroughly and with earnestness of purpose. This was true of his recreation as well as of his work. At South Side Club, at Robins Island, at the Restigouche, and at Jekyl Island he was an enthusiastic sportsman, and was never restrained by weather, unless it was absolutely impossible, from going out. He was often at the Restigouche, "Head Hook of the River," and at the other clubs his record was always high in proportion to the few times he was able to be there. And at all of these clubs he was a popular member, in spite of, or perhaps because of, his consistent Christian conduct always and at all times. Younger men welcomed him, were glad to have him with them, and listened eagerly to his experiences. He was a well-read man, and knew on most subjects all that was really important to know; while on natural history, a subject endeared to him from his having had the privilege of accompanying Professor Agassiz on an expedition to explore the then unknown northern shores of Lake Superior in the year 1851, he was extremely well informed.

Perhaps the thing about him that must have struck those who knew him either well or slightly was his wonderful judgment. He seemed to grasp the essential features of any question, and, having weighed them, was able to come to a definite

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decision ; and his judgment was rarely at fault, so that his counsel was sought by all classes, and was available to all, from bishops and learned men down to the most unlettered.

And what a counsellor, what a friend he was ! How strong, how patient, how kind ! And withal, in spite of his greatness, or because of his greatness, how humble he was, how simple in all his ways ! He did not know how far above us he was,—a tower of strength, a “giant in the earth.” I think of him, without irreverence, as a righteous man, strong and patient ; and, loving and reverencing him as I did, I thank God that I had the privilege for so many years of being near him, and under the influence of his consistent Christian example.

Mr. Charles Bull, bursar of the Seminary, writes :

Our relations, as you know, were in some respects very intimate and uniformly pleasant ; in fact, he was a very, very good friend to me, and while of course the master, that position was uniformly in the background. While he expected much he was never unreasonable. With so much to occupy his time and thoughts, he never worried or fretted, and I think this faculty enabled him to accomplish the great amount of work which fell to him so expeditiously and smoothly. No matter how many things had to be done, and often quickly, each was taken in turn and finished without excitement or flurry. Then everything was done thoroughly and intelligently, for he saw at once the crucial point. If he read a document, he did so carefully ; the first time recognizing directly the main points, and so saved the delay, as well as the unnecessary work, which follows careless attention.

Dean Hoffman's command of details was astonishing, but he was so methodical that it seemed no effort for him to keep in mind what was to be done at any time ; and while of late he had attended much less to many things, his quick observa-

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tion, if anything was omitted or disregarded, showed that his command of the situation was as complete as ever. I cannot imagine a better man to get on with. But any one who shirked,—who did not try to do everything thoroughly—would, I think, have had a hard and brief time of it.

After all, it is very difficult to put in writing those things which have long been familiar to my thoughts, but which I have not had occasion to express.

The words which headed Miss Dodds' appreciation, "Be thou faithful unto death," lead one to note that faithfulness to his religion in which the Dean lived and died. In his last will he thus wrote:

I profess that as I have lived, so I desire to die, in the communion of the Protestant Episcopal Church in the United States, which I firmly believe to be a pure branch of the One Holy Catholic and Apostolic Church of Christ.

I desire, with sincere gratitude to Almighty God for all the blessings he has bestowed upon me, to commend my immortal soul to Him, as into the hands of a faithful Creator and most merciful Saviour, most humbly beseeching that it may be precious in His sight; and that, being washed in the Blood of that Immaculate Lamb that was slain to take away the sins of the world, it may be presented pure and without spot before Him.

I give to my dearly beloved wife, who has been a faithful and loving helpmeet to me, and to my dear children, my fervent and heartfelt blessing, and hereby express my earnest desire that, as faithful members of the Church, they will endeavor to grow more and more like unto the adorable Saviour who gave Himself for them, and to observe all acts of love and duty to each other.

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Says Dr. Dix :

Thus he lived, and thus he died ; a man of parts, a man of breadth in the true sense of the word. Broad in his views and aims, broad in his knowledge of men and things, broad in his estimate of the worth of this world and the value of life, broad in sympathy, in tastes, in the right understanding of affairs, the conception of duty, the skill to deal rightly with other men. Broad, also, in his view of the great truths of the Catholic faith and the system in which by God's grace we have a part ; in his conception of that wide, salutary purpose whereby generation is held bound to generation in a religion not of man, but given to us men for our salvation, and destined to live, unimpaired in essentials and unchanged in its authorized formularies and sacramental ordinances, long after the wisdom of this world has failed, and the tongues are silent, and the vainglorious prophecies have been refuted in the triumph of the Faith once for all delivered to the Saints.

The Dean's last testament, so to speak, in respect to clerical education was contained in his Report to the Trustees, May 24th, 1898.

“ And now a word in conclusion as to the very important duty which is laid upon us as Trustees of the Church's General Institution in this country for the training of its candidates for Holy Orders. It was the wise remark of the late Bishop Lightfoot, that ‘ the destiny of a Church will be decided, humanly speaking, by the character of its clergy. ’ We cannot look out upon the vast territory which in the providence of God has been committed to our Church in this country, its position in Christendom, the nature of the people to

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whom it has to minister, and its unrivalled opportunities for work, which seems to mark it out as the greatest missionary Church of these latter days, without being impressed with the tremendous responsibility with which it invests the training of candidates for its ministry. And when we consider that we are living in an age when the standard of education is rising, and the spirit of inquiry, not always Christian, is surrounding us on all sides; when the faith, as it was once for all delivered to the saints, is being assailed with an energy hitherto unknown; and when those who are entrusted with its proclamation require special training to meet the great religious, social, and critical questions of the day, and to grapple with the peculiar needs of an age of transition,—the importance of our work is immeasurably increased.

“For this we need to supply our candidates for Holy Orders with, if I may be permitted to adapt the thoughts of the principal of Wycliffe Hall, Oxford,

“I. The highest intellectual learning.—‘The priest’s lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts.’ (Mal. ii, 7.) For men to be trained to be prophets of God, they must know more than their hearers. They must learn both how and what to teach; to teach for the glory of God, and to utilize all the odd moments of a busy life for reading and study.

“II. The best moral training.—The moulding of the ministerial character, the removal of grave defects, the adding and developing of special virtues such as

self-discipline, self-sacrifice, disinterestedness, patience, modesty; and this with all reverence for individuality, with scrupulous care to allow each man to develop on his own lines into his own true self, that he may be fitted to fill the proper niche for which he was sent into the world and into the ministry. For such a work time is needed,—time for thought, time for assimilation of teaching, time for looking into the unseen, for gaining depths and fullness and real power.

“III. A sustained devotional training.—Richard Cecil said that the leading defects of Christian ministers in his day was the want of a devotional habit. Many feel that it is our great lack now. Men bright, keen, and whole-hearted come for training. They use still the simple prayers of their school days. Their intercession is limited to the home circle, and a very few outside it. Meditation is unknown, and in a few short years they must learn the richness, the dignity, and the responsibility of prayer. They must be taught the value and method of intercession. They must be trained to meditate; first to break the bread of life for themselves, before they distribute it to others.

“IV. A good practical training.—The laity are becoming more and more impatient with bad reading, poor preaching, and inefficient parish work. Our men must be taught how to produce and use the voice with clearness, naturalness, and expression. They must learn not only to write sermons, but to deliver them; if possible, be trained to speak from notes. The machinery of a Sunday-school, the management of parochial

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guilds, the training of choirs, the distinction between ecclesiastical and secular music, the best methods of visiting and almsgiving,—these and such like matters should come within the purview of their training.

“For these and other purposes our theological schools need largely increased endowments. They ought to have a sufficient number of scholarships in their gift to put it in their power to accept the poorest men, if only they be called of God to the ministry, to obtain their much-needed preparation and to be thoroughly trained for their great work. They ought to have endowed fellowships, to enable those who have the ability to enter upon the higher fields of theological study and investigation. They should be able to call to their professors’ chairs the best theologians which our Church has produced, and they should be provided with sufficient funds to meet the varying wants of those who come to them for their training, and supply the new methods which are constantly being devised to make it more effectual.

“For all that has been done of late years to equip our General Institution for its great work, let us never cease to thank God. That other benefactors may arise, and that the means may be provided for its enlargement to meet the daily increasing responsibility and the constantly varying wants of the day, let us never forget should be the subject of our prayers. For an ‘untrained clergy, though deeply spiritual, means life without order; a trained ministry, unspiritual, means order without life. Unite the two, and, as in the prophet’s

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vision, not only will the dry bones come together, and the flesh and skin cover them, but the breath of God will enter into them, and they will stand upon their feet, an exceeding great army.' ”

His very last words were contained in his Report of May 13th, 1902.

“With this closes the twenty-third year of my services as Dean of this great School of the Prophets; to-morrow will be the eighty-first Commencement. Twenty-three years is a long time to look back upon, covering more than one-quarter of the history of the institution. Although marked with the unvarying generosity which has accepted all along my imperfect services, and in some respects the most successful year in the history of the Seminary, the latter portion of it has been clouded with my inability to keep up the full role of my work. The increasing infirmities of age, although covered to some extent by the loving assistance of the faculty, are beginning to forewarn me that the time is not far distant when my work must gradually draw to its close. The appointment of my friend and fellow-laborer, the Rev. Dr. Cady, as Sub-Dean will be a great relief to me from many of the minor details of the office. With this and the benefit which we hope may be derived from the rest of the summer vacation, I may still hope to be enabled to take up my duties a little longer. Two things I hope are clear to the Board of Trustees: First, that I cannot continue in

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office any longer than I am able to perform its duties; and, secondly, my earnest wish to labor so long as I shall have the power and strength for the good of the Church, and that my last services shall be in the institution on which depends, more than any other, the building up and support of the Church in this Western world."

XIX

HONORS AND OTHER RELATIONS

DEAN HOFFMAN graduated as Bachelor of Arts at Rutgers College. He obtained his Master's degree at Harvard. Later on Rutgers College conferred upon him the degree of Doctor of Divinity (D.D.), as did also Columbia University, Trinity College, Harvard University, Racine College, and the General Theological Seminary. The degree of Doctor of Civil Law (D.C.L.) was conferred by Kings College, Windsor, Nova Scotia; and that of Doctor of Laws (LL.D.) by the University of the South, and by Trinity University, Toronto, Canada.

In 1896, as we have seen, his supreme academic honor came to him in the Doctorate of Divinity from the venerable University of Oxford. These honors he carried well. He looked the great ecclesiastic at all times,—the great academic head. In his presence one was transported to the old world, and to the men of an older time. Around him constantly hung the aura of dignified collegiate life. As he was sought out for honors by academic bodies, so he was also sought as an associate by scientific and charitable societies. He died President of The New York Historical Society, and Patron of the American Museum of Natural History. He belonged also to many other learned and scientific bodies.

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Within the Church itself he was everywhere known as an influential adviser and an executive force in the Domestic and Foreign Missionary Society, the Society for Promoting Religion and Learning, the Clergymen's Retiring Fund Society, the Widows' Corporation, the Building Committee of the Cathedral of St. John the Divine, Trinity School, and other corporations. He had been deputy to the General Convention through five of its assemblies, and was one of the deputies of the Diocese of New York since 1880. He rendered very conspicuous and permanent services to the General Church as a member of the joint commission for the revision of the canons.

He was a member of the Century Club (or "Association"), the City Club, the Robins Island Club, the South Side Club, the Jekyl Island Club, and the Restigouche Salmon Club. His summers were spent on the salmon rivers of Canada, and a few weeks at the time of the Christmas recess were always spent at Jekyl Island.

In 1886 the Dean had the honor of being one of the delegates appointed by the General Convention to carry the fraternal greetings of the Church of the United States to its sister Church in Canada. The delegates were the Right Rev. Dr. Harris, Bishop of Michigan, the Dean, Rev. Mr. Converse of Boston, and R. N. Nelson, Esq., a lay deputy to the General Convention from the Diocese of Alabama. They were received with great ceremony by the Provincial Synod of Canada, being introduced by the Very Rev. Dean

Carmichael and received by the Most Rev. the Metropolitan of Canada, who welcomed them in a few cordial words and invited them to take part in the proceedings of the Synod. The Prolocutor of the Lower House also welcomed the delegates in cordial fashion. Addresses in reply were made by the Bishop of Michigan, and by each of his colleagues. Dean Hoffman in his speech remarked that "whenever he came into any portion of the Dominion of her Gracious Majesty the Queen, he felt reassured; because he knew that wherever the British flag unfurled its cross to the breeze, there should be found the Christian doctrine as it was known in the Church of England. As sister Churches they knew that they had sprung from one dear mother. In America they did not forget that their Church owed much of its foundation to the nursing care of the mother Church of England. They remembered that the older parishes were cared for by the Venerable Society for the Propagation of the Gospel, and they were glad to testify at this Synod that they had the one common body and the same hope in the future."

The Dean's person on all occasions of his appearance attracted attention. As he grew older the graceful slenderness of his youth disappeared, and the singular beauty of his features in early life gave way to a look of maturity and power. When in attendance upon the General Convention at Baltimore in 1892, he was described by the press as "a tall, powerfully built man, with iron-gray hair, full white beard, who in spite of his clerical dress" (about which the Dean was in the

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most exemplary way careful) “looked more like a successful banker than a clergyman.” It was remarked, “His greetings were hearty, and indicative of sympathy with the speaker.” It was further conjectured that, “had he been a politician, he would have been eminently successful.”

At the General Convention he was more or less pursued by the activity of the reporters; and from one of them we get an anecdote not otherwise accessible, which is placed here so that it may not be lost.

“During the prevalence of a small-pox epidemic in one of his New Jersey parishes, he visited the patients so regularly that the Mayor of the city threatened to lock him up unless he promised to stop the practice, for fear the disease might be spread by his comings and goings.”

When the history of the General Convention comes to be written, the details of the Dean’s long continued services will doubtless be recorded. It may be enough here to put on record the intelligent and warm tribute paid him, in his relation to the General Convention, by the Bishop of Albany, Dr. Doane.

My relations with Dean Hoffman in the General Convention grew out of my association with him in some of the more important commissions and committees in which we worked together under the appointment of the two Houses. We were never, I think, in the House of Deputies together; but for many years of very continuous labor we were side by side in the commission on the Revision of the Constitution and Canons and of the canon of Marriage. He brought to this sort of

work many of the marked characteristics of his nature; perhaps I should say first, accuracy. Nothing escaped his eye. He would come to every meeting of the commissions or of any of their sub-committees with a perfectly clear understanding of every point to be discussed. Every detail had been studied out carefully beforehand, and he was armed at every turn,—first, with a knowledge of the subject-matter in hand, and then with clear and definite views about it, and then with a sound reason for them. He certainly was *tenax propositi*, and when there were differences of opinion he never yielded without a good struggle to maintain his case; but his contentions, however eager and earnest, were absolutely without personal feeling. And when he yielded it was with the courteous acquiescence of the true gentleman that he was.

Dr. Hoffman's industry equalled his accuracy. Occupying, as he often did, the secretary's place, he must have given hours of careful preparation both to his own part of the work and to the results of our deliberations. Everything was always ready for us on the moment; and when the decision had been reached, the preparation and publication of the minutes was done with the utmost promptness. Into all this flowed the instinctive liberality of his nature. He himself and everything that he had were at our service; his library, his stenographer, his time, his hospitality, and the lion's share of all expenses were freely offered; and while he lessened our labors by his industry, he lightened them by his gracious generosity. My closest and most intimate association with him was during the many years of the contest about the canon on Marriage. On this subject his convictions were of the very strongest intensity, and alike in the commission as in the General Convention he stood fixed and firm. Not a man of many words, he spoke straight to the point with unmistakable clearness, and carried the weight of careful study and well founded opinions whenever he did speak. In the last General Convention of which he was a

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member he led the discussion and marshalled the debate; and while he did not live to see the last advance toward the victory of what we believe to be the right, he was never downcast by apparent failures, and he felt always the encouragement of every gain that was made as a step of progress toward the end.

Perhaps the most complicated question before the Canons Committee covered the canons of Ordination. Of course his relations to the whole matter of theological training gave him both a keen interest and an expert knowledge as to this whole subject, and it is due to him that the canons have somewhat emerged from the cloudy confusion of their old form into at least a more precise and intelligible shape. And when the arrangement of the order of subjects under titles, etc., came to be made, it was very largely due to his clear head, to his rare business capacity, and to the orderliness of his mind that the grouping of subjects fell into shape and place.

His associates in the long and tedious work had abundant evidence at the last of the brave struggle against suffering and weakness which kept him almost to the very end at his post of service. He never failed to be present, to take his place, to brace his mind for the work; and sometimes, when weakness overcame him, he would rally with a tremendous effort to a clear understanding of the subject in hand, and discharge the duty of the secretaryship with a most touching and pathetic energy. In the legislative work of this Church for many years Dr. Hoffman filled a prominent and most important place, and in this, as in all else that he did, what his hand found to do he did with his might, and he was faithful unto death.

There was no subject that elicited more of the Dean's sympathy than want or suffering. He was one of the most faithful and attentive officers of the Retiring Fund Society, an association created to relieve the

wants of the aged clergy in their retirement from the active discharge of their ministry.

The position of the aged and infirm clergy of the Protestant Episcopal Church is one of the most pathetic spectacles possible to look upon, and the most surprising, considering the enormous wealth and the generally benevolent disposition of the lay membership of that Church. Nothing, perhaps, is better recognized among the elevated people who constitute largely the membership of the American Episcopal Church, than the principle of *noblesse oblige*; and yet, strange to say, the Episcopal Church seems the last place in the world where the spirit of that phrase is practiced, or apparently thought of, towards a class of persons to whom every possible consideration is proper and due.

In the Roman Church provision is always made for the aged clergy, the servants of God, who have blessed human society by their labors, almost always unselfish, and never overpaid. The dignity of the aged priest is maintained, his parochial position is assured, even when the work of the parish must be performed by curates. He is not retired as "rector emeritus." The old priest is still the parish priest to the end, occupying the pastoral house, venerated by his people, who are eager for his prayers and blessing, remembering gratefully the tender associations of his stronger and younger years. He dies in dignified old age at his post, with undiminished honors.

The Methodists have a system of provision for their superannuated ministers, which affords them a modest

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maintenance; and other religious denominations have kindred arrangements for the care of their aged pastors. The Protestant Episcopal Church has a General and a Diocesan Fund for the benefit of aged and infirm clergy and their families; but the revenue from both united offers but the most beggarly results, all things considered. These funds indeed do something, and their very existence testifies to a certain sense of duty in the minds of the people; but it is the way of the world to substitute names for things, and to believe that if societies exist for certain ends, those ends are accomplished. All who know these funds, know full well that the maximum benefaction to an aged clergyman from each or from both of them will not of itself maintain him even in respectable poverty; and there is no provision for maintaining the dignity or the exercise of his office in his last days.

It has been often said, in the hearing of the writer, that many rich men declare their anxiety to learn in what way they may best benefit their fellow men in the disposition of their fortunes; in what way legacies may be best bestowed so as to do the truest and largest good. It is surprising that it has not occurred to any of these excellently disposed men to make good and worthy (and, far better, prince-like) provision for the aged servants of the Christian altar, deposed often from their places only because they have grown old and gray and no longer possess the charm and mystery and undeveloped possibilities of youth. We hear of the "dead line" of 50 years of age, beyond which the expecta-

tions of the clergy are not expected to pass,—beyond which promotion, or even appreciation, is not confidently to be expected.

The spectacle is a sorrowful one, of men perhaps once famous, influential, and universally valued, reduced to a practically vagrant condition, finding only at the altars of strange parishes and of strange priests a place to celebrate the divine mysteries or a pulpit in which to preach the word of God, and in either case acting only as what we now hear called an “emergency man.” It is much sadder, when really infirm old age comes on, when threescore years and ten have arrived, to find the old priest an inmate of some “Old Men’s Home,” a lost priest among laymen, or the pensioner at best of some pious friend,—without an altar where he may offer the Christian oblation, without a stall in which he may sit as a vested minister of religion, without a place in which, after the example of the aged St. John, he may be able even to say, “Little children, love one another.” The clergy as a class have nothing before them but this fate, unless God has given them children to care for them in their old age, and very often there is no such resource.

One often dreams of the day in which some devout and really princely minded man may arise among the opulent laity, who may build and endow in various parts of the country religious homes for the aged clergy, where in respectable simplicity and dignity they may await their summons to the unseen spheres; where spacious chapels with stalls and priestly vest-

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ments may provide facilities for the daily priestly offices of worship until the end shall come; where, amid the beauty and dignity and suggestiveness of ecclesiastical architecture, the solace and consolation of the Church's music, the preaching of their venerable brethren, and in an environment suitable to their official dignity, they may pass from the ministry of earth to the great High Priest above, in whose sight they shall ever live in the exaltation of their indelible priesthood.

The question is often asked, "Why do not more men, and more of the best men, go into Holy Orders?" There are many answers to this inquiry, but one only need at this point be considered. The going into the ministry means, under present conditions, the being practically cast out of the dignity of parochial position and of the pastoral veneration just so soon as men are considered "old." The parish priest must be driven from his parish, his altar, and his pulpit whenever the early autumn of life has come, when he has reached the "dead line" of popular unacceptability to "the young people." Fortunately for the Bishops, they are sure to be looked after. The whole world would cry shame upon a people who would not provide for the successors of the Apostles in their old age and infirmity. But the sharers of their ministry and solicitude, the great body of the priesthood out of which they themselves came, may be neglected, starved, discrowned, and dishonored; and it is placidly accepted on all hands as a fact inevitable under "American conditions" of life and things.

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And all the time it is shameful, needless, and probably sacrilegious. Would that God would raise up some one in the Church, who would build and endow, not libraries, colleges, or theaters even, but houses of rest and retirement for the consecrated ministers of religion,—the men who have gone up and down among their fellows as the personal representatives and deputies of Jesus Christ; the fathers, friends, counsellors of their people, the instructors of infancy and youth, the advisers of manhood, and the solace of the aged. Until some becoming provision is made for all the aged clergy, suitable to their office and dignity and past services, men will not be likely to seek the service of the altar. For the priest cannot be an accumulator of money. If he be a true priest, he must be charitable, hospitable, and unselfish through all his life, and that to the extent of his ability from moment to moment. But if he does not hoard his stipend, pinch his children in their sustenance, scandalize the faithful of the community by his parsimony, he knows well his fate,—an “Old Men’s Home,” or humiliating dependence or beggary to the last. Why should such a state of things be continued, when numbers of men among the ranks of the rich laity of the Protestant Episcopal Church could build and endow proper ecclesiastical houses of religion, into which the old clergy, or some of them,—those without wife or children at least,—might retire with dignity and peace of mind and respectability? Thus, from generation to generation, a resource would be supplied against that fear of misery and humilia-

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tion in old age—the old age of the priest—which haunts the mind of almost every man dependent on his ministry in the Protestant Episcopal Church of our day.

Dean Hoffman probably knew that the hour had not yet struck for the needed endowments. He did what was the next best thing,—he devoted himself to the fostering of the Retiring Fund, and at his death he left a generous legacy for its purposes. He could not do all that needs to be done. He had other enterprises to assist. He had poured out wealth throughout his lifetime; and he was wise enough to know that it is bad public policy for any one man to relieve his fellow rich men of their own respective obligations. Through all its history the Retiring Fund Society has never found a patron more sincerely anxious for the attainment of its highest measure of usefulness than was the Dean, who largely fostered it from its beginning.

The Dean's relation to the Retiring Fund suggests his interest in other agencies for the relief of the suffering of his clerical brethren. It seems that in 1895 an article appeared in the *Churchman*, written by a Church clergyman, deploring the fact that St. Luke's Hospital could not take care of sick clergymen unable to pay their board, in places other than the general wards.

“Soon after the appearance of this article,” as the superintendent of St. Luke's Hospital writes, “Dean Hoffman met Dr. Baker and asked him what the cost of endowing a private room for clergymen and theo-

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logical students would be, and Dr. Baker replied that the expense would be about so much. The Dean then asked if the Board of Managers of St. Luke's would meet him part way. Dr. Baker, after consultation with the Board, told him the Board would be glad to cooperate with him on the proposed foundation. The room thus endowed was almost constantly occupied, and frequently it became necessary to postpone the reception of applicants. This fact apparently reached the ears of the Dean, who inquired if a second room were needed, and, if so, would an endowment under the same terms as the one previously made be acceptable to the Hospital. To this inquiry a very hearty affirmative reply was made."

As the result of this endowment, many of the reverend clergy and a large number of students have been able to find surgical and medical care at St. Luke's as circumstances have required. In one year, ending September 30th, 1903, one Bishop, six priests, and five Seminary students have been beneficiaries of this foundation. Eight of them were cured, three were benefited, and one died. So impressive have been the facts connected with this charity, that the Bishop of New York in his annual address to the Convention of his diocese in 1903 called special attention to its exemplary value.

TRIBUTES TO THE DEAN'S MEMORY

THE death of Dean Hoffman brought out, as only death can, those manifestations of appreciation and esteem which the reserve customary in life had prevented an earlier expression of. It is a regrettable thing that the cheer of our fellow men's appreciation seldom comes to the living man in its fulness. Signs of approbation and occasional words of appreciation do happily occur in every life, but the extent to which our fellow men value us we never know until from the clouds, perhaps, we look down and hear and read with our spirit ears and eyes the things we should have been glad to know in the earth life. For we all know full well the seamy side of our own lives and works; we all know our own limitations and our failures. We need a word now and then to enable us to work in hope, and confidence, and energy, as men really accomplishing some good in life.

Dean Hoffman, however, had a larger share, perhaps, than most men have of the appreciation of his brethren during his lifetime. There were great events and great moments in his career which demanded expression. Yet after he had gone many words were said of him that could not easily have been said to him. The faculty, students, and the Standing Committee and Trustees of the Seminary, the Domestic and Foreign

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Missionary Society, the Board of Management connected with the erection of the Cathedral Church of St. John the Divine, the rector, faculty, and students of Trinity School, the Trustees of the University of the South, The New York Historical Society, the Council of the Society of Colonial Wars in the State of New York, the Manhattan Chapter, D. A. R., the Robins Island Club, and other organizations took official action, expressing their regret at the Dean's departure, and reciting his claims to appreciation and grateful remembrance. The minutes passed by these various bodies are here placed as honorable memorials.

STANDING COMMITTEE OF
THE GENERAL THEOLOGICAL SEMINARY.

Minute of the Standing Committee of the General Theological Seminary, adopted October 13th, 1902.

The Standing Committee of the General Theological Seminary, at this its first regular meeting of the academic year, desire to place upon their records some faint expression of their sense of the great loss to themselves and to the Seminary in the death of the beloved and honored Dean. Whatever he may have been to others,—and great and varied were his relations to his fellows,—to them he will always be the great Dean. They can never forget the generosity with which he gave, not only his means, but also himself to the work he loved so well,—the building of this great School of the Prophets. Like David, he would not give unto the Lord that which cost him nothing. With profound sagacity he laid his plans, with unfailing patience he met the many obstacles which impeded him, with ready ear he listened to the suggestions of others, with faith and hope he looked forward to the successful

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completion of the task. To us who were privileged to be his associates and helpers, he will be not only a fragrant memory, but also an example and an inspiration, bidding us go on with like faith, fidelity, and hope to fill up the things that are lacking, so that this institution in the coming years may be the school where shall be trained and inspired the men who shall tell the story of the Cross far and near, so as to win men's hearts to the service of Him who loved us and gave himself for us.

Attest. THOS. R. HARRIS,
Secy. of the Committee.

TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

THE GENERAL THEOLOGICAL SEMINARY,
NEW YORK CITY, NEW YORK, May 26th, 1903.

The Trustees of the General Theological Seminary place the following Minute upon their records, and order a copy to be transmitted to the family of the late Dean.

The death of EUGENE AUGUSTUS HOFFMAN, D.D., LL.D., D.C.L., etc., has brought inexpressible sadness to our hearts.

Associated with him in the conduct of this great institution of sacred learning, we had come to know his inestimable value to this "School of the Prophets," and to admire and love him for all that he was as a man, as a Christian, and as a priest of God. A good man, and full of the Holy Ghost, he laid himself, with all his splendid gifts of mind and heart, and his great wealth, an offering upon the altar of the Church which held his confidence and his affection. Of unquestioned integrity of character, of unblemished life, of faith unfeigned, of boundless charity, in kindness of heart and tenderness of spirit he walked with God, and his light shone before men.

Born March 21st, 1829, on June 17th, 1902, he was not, for God had taken him. Ordained to the sacred priesthood in

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1853, for nearly fifty years he was a conspicuous figure before the Church, bearing himself blameless in life and doctrine, and glorifying God in his body and in his spirit. He never lowered the dignity of his priestly office, and he never failed in the gentleness of the fatherly character which belongs to it. The great Head of the Church, his High Priest and Lord, was ever his example and his guide.

For twenty-three years Dean of this Theological School, he devoted to it with uttermost assiduity his great learning, his wonderful administrative talents, and a most generous share of his large possessions. The Church of our Lord Jesus Christ in this land will owe perpetually a debt of gratitude to his memory, and coming generations of its people and its ministry will call him blessed.

The Trustees share very deeply in the profound grief which his death has brought to the Church at large, and especially to those who personally knew and loved him.

“Blessed are the dead which die in the Lord. Yea, saith the Spirit; that they may rest from their labors, and their works do follow them.”

The magnificent chapel and buildings of this Seminary are for the most part the evidence of his munificence, and they are the monuments of his wise and generous and loving foresight and devotion.

Respectfully submitted for the Committee,

A. ST. JOHN CHAMBRE,

Secretary.

THE COMMITTEE.

RT. REV. HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop of New York.

REV. J. S. B. HODGES, D.D., Rector of St. Paul's, Baltimore, Maryland.

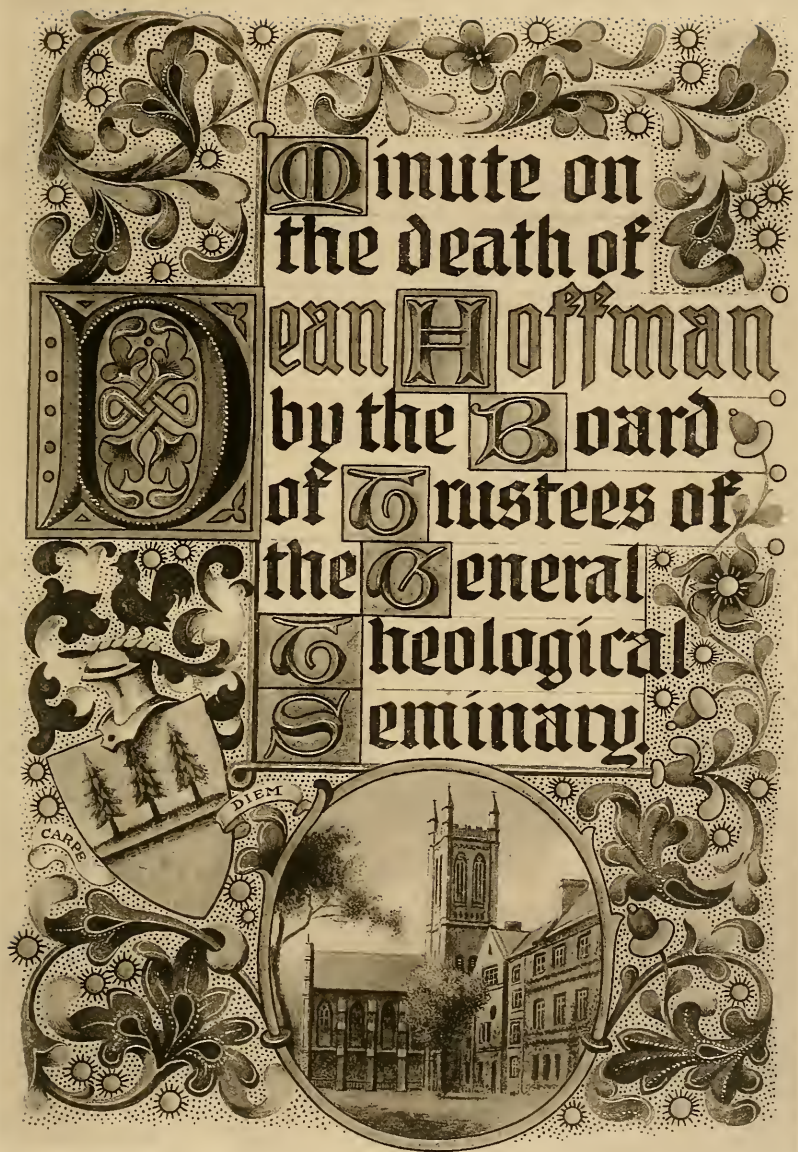
MR. H. E. PIERREPONT.

RT. REV. GEORGE F. SEYMOUR, D.D., LL.D., Bishop of Springfield.

REV. A. ST. JOHN CHAMBRE, D.D., Rector of St. Ann's, Lowell, Mass.

MR. A. S. MURRAY, JR.

Minute on
the death of
Dean **H**offman
by the **B**oard
of **T**rustees of
the **G**eneral
Theological
Seminary.



CARE DIEM

Engrossed Resolution on the Death of Dean Hoffman

TRIBUTES TO THE DEAN'S MEMORY

FACULTY OF THE GENERAL THEOLOGICAL SEMINARY.

At a meeting of the Faculty of The General Theological Seminary held in New York on the twentieth day of June, 1902, it was resolved that the following Minute be made in their records; and that a copy thereof, signed by the members of the Faculty, be sent to the family of the late Very Reverend Dean, and a copy also published in the *Churchman*.

Assembled for the first time without the presence of our Dean, and full of grief at the loss which we have sustained in his death, we desire to record the expression of our personal love for him, and of our reverent appreciation of his character and his life. Of the great work which Dean HOFFMAN has accomplished for the Church in a devoted ministry of more than fifty years, of the wide range of his beneficent influence as a citizen and as an active participant in many important associations of eleemosynary or historical interest, and of all that he has done, directly or indirectly, in the rebuilding of the Seminary and in the establishment of its affairs upon firm and lasting foundations, the memory of which will make him always a preëminent figure in its history,—it is not needful that we should speak. His work in all these various relations will be fitly commemorated by others who were more directly and intimately associated with him in them than we were.

The great Dean rests from his labors, and his works do follow him. It is our desire to commemorate the Dean as he was in his relations with us; and as we cannot describe all that he has been to us in the past, nor fully realize what we shall feel in the future conduct of our work without him, we must be content to record with joy and gratitude our testimony, not only to his exalted worth, but also and especially to the fulness and perfection of the discharge of his duties as the head of our academic family. He was to us indeed as an elder brother, to whom we could always look for wise counsel in all our perplex-

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ities, and for the tender solicitude of personal affection and interest in all our trials. With an intuitive understanding of what each one needed and desired to accomplish in his own particular work, and a clear perception of the relative importance of each work to the whole, he was able to use his position of oversight so as to guide and harmonize the efforts of all, and thus to unify the several forces to the fulfillment of the best attainable end.

Endowed by the confidence of the Trustees with large powers in the administration of the academic functions of the Seminary, it should ever be remembered of him that he assumed to do nothing of himself, but acted always with the counsel of his brethren of the faculty, uniformly recognizing them as coöperators in the common work in which he was indeed the leader, but which he felt to be theirs as well as his, and his because it was also theirs. With his natural strength of will, his large understanding, and wide experience in the management of weighty affairs, it was impossible that he should be without a policy of his own, based upon a deliberate judgment as to what was the highest good and what were the best means for its attainment. But in the working out of his ideas he was both just and patient, and not only tolerant, but even scrupulously considerate of the convictions of others. And thus he was apt to work not only with his own will, but with the will of others. It was this capacity of exercising authority as if he himself were subject to it which was one of the sources of his influence among men, and especially among the students, whose benefit he deeply felt to be the reason for the being of the Seminary, and whose welfare was therefore his chiefest concern. His government of them reflected that characteristic of his divine Master which was commemorated in the name of the chapel which he was the means of adding to the Seminary buildings. He led them that were committed to his care like the Good Shepherd whose disciple he was, and his guidance was by example as well as by

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precept. With sturdy step he trod the path which had been marked out for him, and drew after him them that were minded to follow. And although he was not only a leader, but also a ruler, the consciousness that he administered an authority which had been imposed upon him relieved him from the reproach of an arbitrary use of power. He was always the man under authority having soldiers under him, and his rule was that of one who had learned the art of ruling in the school of obedience. It was but natural that this spirit should manifest itself most eminently in that part of his work for which his long pastoral experience had peculiarly fitted him. The influence which he exercised in the Seminary in this direction was evident not only in his personal intercourse with the students, and his efforts to strengthen and supplement their connection with their proper pastors the Bishops, but also in his unceasing care for the services of the chapel, and in the maintenance of that divine worship which is at once the most solemn expression of the faith of the Church and the most effective means for the preservation of that faith; and great as has been the value of his labors in extending and raising the standard of theological education in the Church, still greater has been the value to the Church of this establishment in its chief school of a tradition of divine worship based upon sound liturgical principles and upon the really catholic verities of the Christian faith.

Of the personal traits of the Dean we need only say that they were such as most to endear him to those who best know him. Beneath an impassive and what sometimes seemed an austere manner there was a sensitive heart in which very deep feelings lay hid from the superficial observer. Under strong restraint, like a strong man, he held these feelings; but their existence, and the benevolence of their character, were demonstrated by the multitude of those who loved him. One can be admired and praised or envied for great works accomplished

TRIBUTES TO THE DEAN'S MEMORY

without love, but one cannot be loved unless the spirit of love be in him as it was in the heart that has now ceased to beat.

Sorrowfully we have watched the Dean during the recent days when he seemed to be struggling with that gentle and persistent determination which was characteristic of him, to finish what at least he could of the great work which he had undertaken; and yet our sorrow was neither hopeless nor without the consolation of great thankfulness.

No one, we think, was more conscious than himself that the remaining time was short; and though he must have felt the sorrow of parting from all that he had so long and to so good purpose loved, yet that sorrow was surely not without the consolation of thankfulness and hope. The simplicity of his faith disposed him always to submission, and he has left us as worthy an example in his cheerful acquiescence in the need for his departure as in his readiness to do what might still be done before the time for that departure came.

The closing sentences of his last annual report to the Trustees, presented but a month before his death, seemed to be full of the premonition of his approaching departure, and show plainly the spirit in which he entertained it; and these last words of his are so characteristic of him, and so suggestive of the attitude of his mind in the last days of his life, that in concluding our words of remembrance we venture to insert them in full, that they may serve as a memorial to us and to others, as well as to those to whom they were at first addressed.

“With this closes the twenty-third year of my services as Dean of this great School of the Prophets; to-morrow will be the eighty-first Commencement. Twenty-three years is a long time to look back upon, covering more than one quarter of the history of the institution. Although marked with the unvarying generosity which has accepted all along my imperfect services, and in some respects the most successful year in the his-

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tory of the Seminary, the latter portion of it has been clouded with my inability to keep up the full role of my work. The increasing infirmities of age, although covered to some extent by the loving assistance of the faculty, are beginning to forewarn me that the time is not far distant when my work must gradually draw to a close. The appointment of my friend and fellow laborer, the Rev. Dr. Cady, as Sub-Dean will be a great relief to me from many of the minor details of the office. With this, and the benefit which we hope may be derived from the rest of the summer vacation, I may still hope to be able to take up my duties a little longer. Two things I hope are clear to the Board of Trustees: first, that I cannot continue in office any longer than I am able to perform its duties; and, secondly, my earnest wish to labor so long as I shall have the power and strength for the good of the Church, and that my last services shall be in the institution on which depends more than any other the building up and support of the Church in this Western world."

Happy was it for him, and happy is the remembrance to us, that in the realization of this premonition he was permitted the fulfillment of his earnest wish in the continuance of his work here until the very end of the Seminary year, and in having the services which he thus rendered in the institution the last of all that he performed on earth.

RANDALL C. HALL.

WILLIAM J. SEABURY.

THOMAS RICHEY.

EDWARD H. JEWETT.

P. K. CADY.

C. W. E. BODY.

THEO. M. RILEY.

C. T. SEIBT.

J. CHARLES ROPER.

I. T. BECKWITH.

CHARLES N. SHEPARD.

FRANCIS T. RUSSELL.

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STUDENTS OF THE GENERAL THEOLOGICAL SEMINARY.

GENERAL THEOLOGICAL SEMINARY,
CHELSEA SQUARE, NEW YORK.

Since it has pleased Almighty God to take from us our honored friend and benefactor, EUGENE AUGUSTUS HOFFMAN, Dean of this Seminary, we, the students of the General Theological Seminary, are desirous of giving expression to our deep sorrow and sense of loss, and our thanksgiving to Almighty God for his life and example. His munificent benefactions have given us exceptional opportunities in our course of training for the sacred ministry; under his devoted care we have been wisely guided; and his example and personal influence have been to us an inspiration.

Therefore, we who have especially felt the benefit of his devoted service take this occasion to make public acknowledgment of our indebtedness to our friend who has passed from us and our appreciation of his services to the Church, and, furthermore, to return thanks to our Heavenly Father, who raised him up to be a leader in his generation.

Adopted by unanimous vote of the students of the General Theological Seminary, at a meeting held September 25th, 1902.

WILLIAM B. STOSKOPF, *President.*
ROY FARREL DUFFIELD, *Secretary.*

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

CHURCH MISSIONS HOUSE, 281 Fourth Avenue,
NEW YORK, June 20th, 1902.

Among the places that are made most empty by the death of EUGENE AUGUSTUS HOFFMAN, none is emptier than the place which he has filled so well, so faithfully, and so long in the Board of Managers of the Missionary Society. It was, of course, apart from the place of splendid service which he has

TRIBUTES TO THE DEAN'S MEMORY

held for many years at the head of the General Theological Seminary, with a masterliness and a munificence of administration which has left marks and a monument there of unwonted and unrivalled success. Beside this, his membership of the Board of Managers was but one of many positions to which the Church and his fellow citizens in New York had called him; so that we are only one of a great company who mourn him and miss him. But when the tributes are all written which testify to the rare value of his life and work, none will tell more tenderly and more truly than the minute of the Board of Managers the deep realization of the power of his personal presence, and the affectionate appreciation of his untiring and invaluable devotion to every phase of its manifold and varied duties. The picture of his constant attendance at the Board meetings, when he was struggling against physical weakness and suffering to which most men would have yielded, is indelibly engraved upon the minds of all who saw it as the representation of the servant literally "faithful unto death."

First of all, Dr. Hoffman brought to this work the deep and devout conviction, which lay at the foundation of his faith and his life, that missions are the elementary essence of Christianity.

He had no other conception of the Church or of the individual believer than that their place and purpose in the world are to win the world to Christ. His strong Churchmanship came to the enforcing of this conviction, because it constrained him to realize that the consciousness of the Church's possession of the ancient faith, the Apostolic order, and the Catholic liturgy only became the sin of selfish exclusiveness and empty pride unless it compelled those who are stewards of these gifts to spread abroad the knowledge of them and to make all men partakers of their grace.

We remember him in certain lines of special service in our Board as giving close and accurate study to the problems of our foreign missionary work. China and Japan, and their long

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and varied story of trials and triumphs, were as familiar to him as though he had been a worker in the foreign field; and when the record is made up of the men to whom is due the evangelization of these people, slowly and steadily advancing, his name will be written on it for men to read, where it stands now in God's "Book of Remembrance," along with the names of the missionaries and martyrs who have given their lives to extend the Master's kingdom to the "uttermost parts of the earth."

We remember him also in his clear and capable dealing with the details of the important financial concerns of the Board. Charged by the responsibility of inheritance with the care of great wealth, of which he always felt himself steward and trustee, and blessed with the instinct and training of a "man of affairs," he consecrated this, as he did every other of his many gifts, to the service of his Master. The Trust Funds of the Society were very largely under his direction and control; and their administration, never without his guidance and counsel, was wise, honorable, and to the best advantage of those whose just and faithful steward he was. We, to whom the writing of this minute has been assigned, as a sad but grateful duty, holding back the expression of deep personal sorrow in the loss out of our lives of a very dear, and to some of us a lifelong friend, but not withholding the word of sympathy to his bereaved family, and not failing to recognize how the Church, in so many other phases of her work, shares in our loss and sorrow, put on record our gratitude to the Father and Master of us all for the gift of EUGENE AUGUSTUS HOFFMAN'S life to the service of the Church, in the highest and holiest of "the causes of God."

WILLIAM CROSWELL DOANE.

GEO. WILLIAMSON SMITH.

ALFRED MILLS.

Special Committee.

TRIBUTES TO THE DEAN'S MEMORY

TRINITY SCHOOL.

The undersigned, the Rector, Faculty, Pupils, and Employees of Trinity School, at a meeting held February 10th, 1903, unanimously adopted the following resolutions:

Whereas, It hath pleased Almighty God, in His all-wise providence, to remove from our midst the Very Reverend EUGENE A. HOFFMAN, D.D., LL.D., D.C.L., our beloved and honored friend, the President of the Board of Trustees of the New York Protestant Episcopal Public School, which maintains Trinity School; therefore be it

Resolved, That we hereby express to his family our deep sympathy and condolence in this hour of their great affliction; and

Resolved, That we most gratefully acknowledge, with keen appreciation, his long continued, faithful, and devoted services to the cause of education, and particularly his paternal and untiring efforts in behalf of Trinity School; and be it further

Resolved, That a copy of these resolutions be forwarded to the family of the deceased.

D. L. LOWSON.

E. J. RHOAD.

W. C. DECKER.

W. GAUL.

Committee.

[Signed by all the teachers and students.]

UNIVERSITY OF THE SOUTH.

At a meeting of the Board of Trustees of the University of the South, held in Sewanee, Tennessee, June xxi-xxvi, A. D. MCMII, upon motion of the Bishop of Tennessee the following preamble and resolutions were unanimously adopted by a rising vote:

TRIBUTES TO THE DEAN'S MEMORY

Whereas, The Trustees have heard, with profound regret, of the death on June xvii of the Very Reverend EUGENE AUGUSTUS HOFFMAN, D.D., D.C.L., Dean of the General Theological Seminary, and an adoptive alumnus of this University,

Therefore be it resolved, That we hereby express on behalf of the Bishops, clergy, and laity of the Board of Trustees, and on behalf of the members of the various faculties of the University, our sorrow for the loss to the Church of Dr. Hoffman's loyal service and generous devotion, of his fine executive ability and wise counsel; and we hereby record our gratitude to Almighty God for the splendid work that Dr. Hoffman was enabled to accomplish in the Church's greatest Theological Seminary, and for his unflinching interest in the welfare and progress of our own University, as well as for his life of pure and unselfish activity for the honor of God and the good of his fellow men.

Resolved, That the Secretary of the Board be and is hereby instructed to have a suitable copy of these resolutions sent to Mrs. Hoffman and to the Board of Trustees of the General Theological Seminary.

(Attest.) JAS. GAMEWELL GLASS,
Secretary.

THE NEW YORK HISTORICAL SOCIETY.

At a stated meeting of The New York Historical Society, held on Tuesday evening, October 7th, 1902, the following preamble and resolutions were adopted by a rising vote:

Whereas, The New York Historical Society has received the sad intelligence of the death, on June 17th, 1902, of the Very Reverend EUGENE AUGUSTUS HOFFMAN, D.D., LL.D., D.C.L., President of the Society, be it

Resolved, That we wish to unite with his kindred and friends in lamenting his decease.

TRIBUTES TO THE DEAN'S MEMORY

Resolved, That we record with gratitude his great interest in the advancement of the Society's welfare during the years of his membership, ever actively coöperating in furthering the completion of the proposed new building of the Society.

Resolved, That we offer our tribute of high esteem to his memory for his generous gifts to the Society during his lifetime, and are deeply sensible of his lasting interest in our institution as expressed in his latest bequest.

Resolved, That an engrossed copy of these resolutions be transmitted to the family of Dean Hoffman, and be it further

Resolved, That the Society do now adjourn out of respect to the memory of our late President.

(Extract from the minutes.) SYDNEY H. CARNEY, JR.,

Recording Secretary.

ROBINS ISLAND CLUB.

The Board of Directors of the Robins Island Club have heard with deep sorrow of the death of its President, the Very Reverend EUGENE A. HOFFMAN.

For many years he freely gave his time and counsel to the affairs of the Club, and amidst his numerous duties and cares his interest in the successful administration of its affairs never failed. His attachment to outdoor life kept him an active member of the Club until recently, but even his decreasing strength and consequent inability to avail himself fully of the opportunities afforded by the Club for sport and healthful exercise did not result in any relaxation of his time and attention to the details of its management. His pleasant and kindly personal characteristics, his geniality and cheerful acceptance of whatever discomforts attended his sport, his willingness at all times to assist when help was needed, his unerring judgment and wise counsel in business affairs, greatly endeared him to his fellow members. He has passed away, full of years, beloved by his friends and honored by his fellow men, after occupying with

TRIBUTES TO THE DEAN'S MEMORY

distinguished ability and dignity a position of high rank and great importance in his sacred calling. We deeply regret that he could not have been spared yet a little while longer to continue his duties of large usefulness and to prolong the pleasant intercourse with him that his friends enjoyed. In sorrow at his loss, and yet in thankfulness that we once held him in our midst, and for so long, we make this record.

It is ordered that the Secretary spread the foregoing minute on the records of the Board of Directors, and that a copy thereof, duly engrossed and certified, be sent to the family of our deceased President.

JULIEN T. DAVIES.	G. HOWLAND LEAVITT.
CHAUNCEY MARSHALL.	CORD MEYER.
WILLIAM H. FORCE.	JOSEPH DYKES.
H. ADAMS, Jr.	

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE.

Resolved, That this Board desires to place upon record its deep sense of the loss which it has sustained in the death of the Very Reverend E. A. HOFFMAN, D.D., and SAMUEL D. BABCOCK, Esq.

Both these gentlemen were members of the Building Committee, and gave to its duties their best thought and consideration. Mr. Babcock was also Treasurer, and evinced both by his personal generosity and constant vigilance a very warm and intelligent interest in the work of the Cathedral.

To the Dean we owe a constant oversight, an untiring watchfulness, and a knowledge of details which it will be extremely difficult to replace. In both these gentlemen there were illustrated the highest qualities of fidelity to a great trust, and devotion to a large and delicate task; and we desire to place upon record our keen sense of their many exceptional characteristics and of the distinguished service which they have rendered to this corporation.

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In addition to public manifestations of grief and sympathy, private letters of condolence in great numbers and from every quarter came to Mrs. Hoffman. A number of these, written by Bishops, or by members of their family for them, are here given.

BISHOP OF NEW YORK.

TOURS, FRANCE, June 22nd, 1902.

My dear Mrs. Hoffman :

It is not a month since I saw your husband, and remarked, as did the others who best knew him, in my study, upon his evident improvement in the clearness of his mental processes and of his speech. You can guess, therefore, how great was my surprise on hearing of his sudden departure, and I must own that, though his impaired health ought to have prepared me for his end, it had not done so, and even now I cannot realize it.

May I assure you of my heartfelt sympathy with you and yours, and my unfeigned sense of the large loss which not alone his personal friends, nor the institution over which with such rare ability he presided, but the whole Church has sustained? And may I ask you to convey to his children the assurance of my heartfelt sympathy for every one of them, as well as yourself. I shall sail for New York before the middle of August, and I beg that you will command me, if in any way I can serve you.

Yours ever faithfully,

H. C. POTTER.

BISHOP OF CHICAGO.

POINT PLEASANT, N. J., June 18th, 1902.

My dear Mrs. Hoffman :

I was surprised and grieved at heart to note in the paper the death of your dear husband, and I hasten to tell you of my sorrow with you and for yours in the hour of your sore bereavement. I need not tell you how deeply I respected Dean Hoffman, and, I may add, loved him as a friend.

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His departure is a loss to the Church, and to the Seminary, and to his friends, and above all to you and the members of your family, which words cannot express. But I rejoice with you in the consolations which you know full well where to find, even in the sympathy of our dear Lord, who is never more real or more near to His disciples than when the waves and billows go over them.

I am here for the summer, and in rather feeble health; but if I feel strong enough I shall try to attend the burial services.

Affectionately yours,

W. E. McLAREN.

BISHOP OF MISSOURI.

ST. LOUIS, Mo., June 20th, 1902.

My dear Mrs. Hoffman:

I have just read in the *Churchman* the sad news of the death of your dear husband.

I ask leave to send to you the expression of my deep sympathy. My sense of personal loss is great. Your husband for thirty years has been a dear, kind friend to me. The sense of loss in the General Church is greater,—so wise a leader, so fine a worker, so faithful a steward was he, in care of all her interests, especially those bearing on the training of the ministry.

But the deepest loss is yours. May God the Holy Spirit, the Comforter, be near to you all in the sore need of your loneliness and affliction. For him, it is God's peace and rest and love! We thank Him devoutly for his life and work.

The graves grow thicker, and life's ways more bare,
As years on years go by;
Nay, Thou hast more green gardens in Thy care,
And more stars in the sky.
Behind, hopes turned to griefs and joys to memories
Are fading out of sight;
Before, pains changed to peace and dreams to certainties
Are glowing in God's light.

In deep sympathy, I am faithfully yours,

DANL. S. TUTTLE.

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BISHOP OF NEBRASKA.

BISHOP THORPE, PITTSFIELD, MASS.,
June 25th, A. D. 1902.

My dear Friend:

The fear of intrusion prevented me from taking your hand at the cemetery and assuring you of my tender sympathy; but now that a few days have passed, I may venture to express in this unsatisfactory way my personal regard for your dear husband, and my realization of the loss "his departure hence" must be to those who were nearest and dearest, and to the Church he loved and served so well. In the midst of tears and longings we are oftentimes unmindful of the goodness of God. He gave and He has taken away. How many years of benediction and blessing, of extended usefulness, of almost unalloyed happiness in domestic peace and sweet content He has permitted you both to enjoy. Now comes the rest of Paradise, to depart and to be with Christ, and through Him, who united to us in the communion of saints, a majestic union, but no less real, with those who have gone before us to the mansions of our Father's house. "One family in heaven and earth." I know that our holy faith brings its divine consolation, and that no human sympathy is needed; yet it is, my dear friend, a comfort in our loneliness to be told that we and ours are loved and gently carried in hearts that sorrow with us.

May God in His mercy give you the oil of joy for mourning, and the garment of praise for the spirit of heaviness, is the prayer of your sincere friend,

G. WORTHINGTON.

BISHOP OF NEW JERSEY.

THE BISHOP'S HOUSE,
DIOCESE OF NEW JERSEY, TRENTON,
June 19th, 1902.

My dear Mrs. Hoffman:

The sad intelligence of your great loss reached me in Atlantic City, where I arrived last night after a missionary tour away

TRIBUTES TO THE DEAN'S MEMORY

from all means of communication. I am only at home for a few hours, and I beg to assure you, on Mrs. Scarborough's behalf and my own, of our sympathy for you in the great sorrow that has come to darken your home and sadden your heart. I so much regret that the consecration of a church tomorrow will keep me from being present at the burial service, but my heart and prayers will be with you. In the death of your dear husband the entire Church suffers bereavement.

For the last fifty years he has filled a large place, and done much in making the history of the Church. The Seminary is his visible monument, but his influence did not begin and end there, great as the result is. It was my very good fortune to be associated with him in the Board of Missions and elsewhere, and his was always the leading mind.

I feel the pang of his absence, but my loss is as nothing in comparison with yours. I trust you can submit patiently to the will of God, and wait for the call that will restore the sundered tie and more than compensate all your loss. So recently we rejoiced with you, and now we crave the privilege of sharing ever so little in your sorrow.

With my sincere prayer for you and your bereaved family, believe me, I am your friend most truly,

JOHN SCARBOROUGH.

BISHOP OF EDINBURGH.

LEARMOUTH TERRACE, EDINBURGH,
August 25th, 1902.

Dear Mrs. Hoffman:

I trust you will not think it an intrusion on your sorrow if I venture to express to you the profound regret with which I learned of the blow that has fallen on you.

The happy days I spent while enjoying your hospitality gave me a glimpse (though I know only a glimpse) of how much there was that was lovable and attractive in the character of the

TRIBUTES TO THE DEAN'S MEMORY

Dean. Outsiders knew that he was a great administrator, and a wise and munificent friend of the Church; but I was privileged to see him at home, and to know how great must be his love to you and his family.

I remember well the pretty sight of little Eugene (who I suppose is now quite a young man) and his grandfather together. Little Eugene was just about to make his first appearance at school, and it was beautiful to see the way in which the Dean entered into his apprehensions and his hopes.

I can only, dear lady, offer my prayers that God will bestow on you the consolation which He alone can give. Believe me, with much sympathy,

Yours most sincerely,

I. EDINBURGH.

The Dean's portrait in your silver frame stands before me as I write.

I. E.

BISHOP OF VIRGINIA.

238 FREEMASON STREET, NORFOLK, VA.,
June 27th, 1902.

My dear Mrs. Hoffman:

I cannot begin to tell you of my loving sympathy with you in your great sorrow. I heard only two days ago of dear Dr. Hoffman's death. I feel in his loss that a real friend and an example of Christian life has gone from me. His simplicity, his dignity, his humility, his absolute fidelity to duty, his unworldliness of mind and heart, I can never forget. I have told my wife that it was a lesson in the reality of religion to hear him read the collects in the morning prayers in his home. It was like talking with God. How kind and good he was to me! What must it be to you, my dear friend, whose life has been closer to him than any human friend's could be. I can only think of him and pray for you, that you may be given the strength to look away from the dark side to the bright, from the shadow to the living reality into which he has entered.

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You must not think it necessary, dear Mrs. Hoffman, to answer this letter. I could not withhold it, as I felt his loss as one whom, though I had known but a short time, I had learned to love and to reverence. May God comfort and bless you always.

Faithfully and affectionately yours,

A. M. RANDOLPH.

BISHOP OF MILWAUKEE.

BISHOP'S HOUSE, MILWAUKEE, WISCONSIN,
August 14th, 1902.

My dear Mrs. Hoffman:

Will you allow me to tell of my deep sympathy in the loss so lately come to you? I valued dear Dr. Hoffman, and had reason so to do, in the highest possible way. His departure is a loss to me, and one I shall always feel.

Following him closely at St. Mark's, Philadelphia, I saw the strong power of the great priest, and I tried to build on his strong and well laid foundations. I always felt, and feel now, I could not have done the work God there gave me to do, had it not been for the massive foundation stones laid by his devoted labors, on which I was asked to build.

Out here he was deeply valued, and we have publicly spoken of this in our Cathedral services, where a devout commemoration of Dr. Hoffman has been made at the altar.

I presume you remember Dr. Hoffman came within two votes of an election as Bishop of this Diocese. It has always impressed me how closely our ecclesiastical lives ran together, though we did not often meet, and though he was my senior in so many years, and in many other ways, too!

May God rest his devout soul in the Paradise of His elect children, and may He comfort and sustain you in all your days of this earthly pilgrimage!

Sincerely your friend,

I. J. NICHOLSON.

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BISHOP OF WASHINGTON.

WASHINGTON, June 23rd, 1902.

My dear Mrs. Hoffman:

I was away in southern Maryland last week, and was shocked to hear, when I returned, the sad word which awaited me, and to receive the invitation from Mr. Kimber to the funeral which it was then too late for me to attend.

What a gap Dr. Hoffman's loss will make in the history of our American Church it is impossible to express. He was such a living influence, that I for one shall feel lost without him; and when I compare the Seminary as it is now with what it was before he came to it, I realize the value of his life work. He will go down to posterity as one of the historic characters of the American Church in the nineteenth century.

My heart goes out to you and yours in your deep sorrow. May God give you His sustaining grace.

Affectionately yours,

HENRY Y. SATTERLEE.

BISHOP OF KENTUCKY.

BAYSHORE, L. I., June 29th, 1902.

I ask leave, my dear Mrs. Hoffman, to assure you of my heartfelt sympathy in your great sorrow. I valued your husband most highly. He was a faithful servant of our Lord and His Church. I can but pray that God will raise up some man to take the place which he filled so worthily.

May God pity you and comfort you! I know that he will.

Respectfully and truly yours,

T. U. DUDLEY.

BISHOP OF VERMONT.

BELLOWS FALLS, VT., June 19th, 1902.
(BISHOP'S HOUSE, BURLINGTON, VT.)

My dear Mrs. Hoffman:

I telegraphed to find out about the funeral, hoping that I might be able to be present if it were to be on Saturday or

TRIBUTES TO THE DEAN'S MEMORY

Monday. But as it is to-morrow, I cannot be there, having an appointment at Brattleboro; otherwise I should certainly have wished by my presence to show my respect for the Dean, with my sense of his great personal kindness and friendliness, and my sympathy with you and your family. We are these two days holding a Diocesan Convention.

Be assured of my earnest prayers. May He who alone can, support you in this great sorrow.

Most truly yours,

ARTHUR C. A. HALL.

EXTRACT OF LETTER FROM
BISHOP W. A. LEONARD OF OHIO.

GAMBIER, OHIO, July 14th, 1902.

In common with all Churchmen, we feel the death of Dean Hoffman as a personal bereavement. I have known him and reverently regarded him since he was rector of Grace Church, Brooklyn. His courtesy and kindness have been manifested to me personally a great many times in these long years since. His large benevolence was the result of Christian grace and principle, and was also the index of a true statesmanship. His service to the general Church has been incalculable. The spectacle of a national Church sorrowing over the death of one of her sons is a rare and beautiful one.

BISHOP OF JAPAN.

51 A. TSUKIJI, TOKYO, JAPAN,
July 24th, 1902.

My dear Mrs. Hoffman:

I trust that you will kindly permit me, on behalf of my husband and myself, to tell you of our true sympathy in the great bereavement that has fallen upon yourself, and the Church at large, in the death of your lamented husband, Dean Hoffman.

We both feel especially indebted to his kindness and thoughtfulness in regard to the work which our Board of Mis-

TRIBUTES TO THE DEAN'S MEMORY

sions had given into his especial charge, the Wenli Version of the Bible.

My husband wrote to Dean Hoffman, telling him that this work was now drawing to a close, but we know not if the letter reached him before his closing hours on earth.

I thank you, dear Madam, in the place of Dean Hoffman, for all the interest and the sympathy that he showed in my husband and his work, and in the ever ready response he made when I wrote to him in reference to my husband's well being, and the needed facilities for carrying on his work.

Praying that you may be divinely supported and guided in this hour of heavy trial and loss, believe us, with deep sympathy,

Yours sincerely,

L. I. J. SCHERESCHEWSKY.

MRS. L. I. J. SCHERESCHEWSKY.

BISHOP OF ALASKA.

SEATTLE, WASH., June 17th, 1902.

Dear Mrs. Hoffman:

It was with a feeling of keen regret and sorrow that I read to-day the announcement of the death of your husband. In him the Church loses one who for many years has been the foremost figure and leader in all that appertained to her advancement in the progressive work of the kingdom on earth of our blessed Lord. No words of mine can express the profound sorrow which is felt, not only by the Church at large, but especially here on this far Pacific Coast, by the sad tidings. I humbly tender to you my deep personal sympathy and condolence in the grief which has come to you, with the assurance of my prayer to Him who doeth all things for the best, that you may be comforted and strengthened by His grace to support you in your sore bereavement.

Faithfully yours,

P. T. ROWE.

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With these memorials we take leave of the subject of our biography. A great sadness possesses one, as one reflects that the places that once knew him can know him no more; that so good a life has gone from earth; that that kind voice shall no more be heard here, offering service and help, dispensing cheer and good counsel and hope; that those strong, clear eyes with their gray beauty shall no longer here flash their light; and that that august and majestic presence shall no longer grace those walks of life in which it was so often observed and felt in its impressive power. One fears that with him has in a fashion passed away a type not now often seen, that of the old-fashioned, serene, healthy-minded, human-souled Anglican. One might almost say of him that he was the "last of the Anglicans." One may look to the right and to the left, and see none quite like him. For good or for evil, men are scoffing at the system which he so well loved and so well represented. The new type of American clergyman is not of the Dean's sort. He is apt to be either a half-secularized humanitarian, or a reproduction of a foreign type in tone, manner, mode of thinking, and aspect.

The manly, conservative, wide-visioned and yet orthodox Anglican ecclesiastic of the old school has hardly a place in current life, and wins far less sympathy than he did fifty years ago. Clever and observing men and women who remember as far back as that, say that even on the old lines people are not as "good Church people" as they were in the older days before the words "rationalist" or "ritualist" or "higher

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critic" were known or heard. And yet what a loss the passing away of that old type of Churchmen is! The Caroline doctors were the wonder of the world for their learning; and because they knew so much, and had read so largely, they maintained their theological place confidently and wisely. They were never seduced by the spirit of novelty. The "old is better," they all testified. To-day the current feeling is that the "old" is contemptible and effete. The new "scholarship," the new "age spirit," the new melting down of faith into philanthropy,—these are the gods men worship now!

Not for one moment did Dean Hoffman listen to the new spirit; not for one moment did he believe that the world, and its "scholarship," and guessing, and doctrinaire philosophizing, can ever generate an influence in society comparable for an instant with the old tradition of Christian faith and ecclesiastical order. The Dean's figure will more and more stand out as one of the faithful ones to whom the words, "Lo, I am with you alway," addressed to the first Bishops and Apostles of the Church, were, as they were meant to be, fixed stars of both stability and light in a world which without the traditional Church and Kingdom of Christ—the Church of the ages, of the nations, of the creeds—must be without guidance, without any center of cohesion for its religious thought.

The religious world is on the eve of great changes in all directions. It is seeking, in its own way, after the larger unities, and after divers reconciliations.

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When those larger unities shall approach, when the work of reconciliation shall be earnestly undertaken, is there any ecclesiastical standard which it will be more likely to settle upon than that which is characteristic of the old Anglican conception of things? Whether in its veneration for Holy Scripture, or its reverence for the authority of the Church as expressed in the Ecumenical Councils, or in its respect for ancient custom,—whether in its ready acknowledgment of the respective rank of the patriarchal Sees, whether in its acceptance of the truth that the innermost gift of the sacraments is the Selfhood of Christ, human and divine,—whether in its insistence upon maintaining unbroken the structural features of the old ecclesiastical order,—whether in its devotion to the Ignatian episcopacy,—whether in its recognition of the Creeds alone as the supremely *de fide* obligations upon the Christian mind,—whether in its principle of a daily liturgic worship, solemn, stately, simple, and comprehensive in its terms,—whether in its genial respect for the individual conscience and for the liberty of the individual in all that belongs to well ordered human life,—whether in its respect for coördinated authority and freedom,—whether in its balancing of conservatism and progress,—whether in its obedience to Revelation, joined to acceptance of the revelations of a true advance in human knowledge,—whether in one or in all of these, the Anglican ideal will be found to be the only one stretching itself out to the intellectual dimensions of humanity, to the needs of the ages and the race.

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Latinism must eventually approach it, rather than it the spirit of Latinism. Individualism will at last be glad of the refuge it offers to free and educated minds which yet demand order. Orientalism will, when it emerges from the seventh century, (where it still is,) find in it a guide to at least the spirit it must bring to an educated world and to the proportioned mind of educated people.

While, looking at things as they are at this moment, it would seem as if the Anglican ideal has largely been submerged, we may be hopeful of its resurrection when the pretentiousness of our day shall have been reduced to modesty, and when its new philosophies shall have disappointed the expectation. Then with double thankfulness shall we look back on such a pillar of orthodoxy as the late Dean. Then his figure shall take its place with those conservators of English orthodoxy and hierarchy who, when the revolutionary principles of Geneva and of the Commonwealth swept the whole of England, yet stood faithful, and became the bearers of light to the coming generations. The Dean's relation thus to the divinely established and the permanent cries out for special recognition as we close the chapters of his personal history. Whatever he was in administration and beneficence, whatever he was as a man only, his great moral glory was his tranquil and steady orthodoxy, and his intelligent resistance to all that makes "confusion" in the things of the Spirit,—the things of order, the things of the household of faith, the things that belong to eternal truth and peace.

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And that, surely, is a great service done to one's fellow men—to have been stable, confident, faithful, in the things of God and of His kingdom. What a healthful example in a world given to worry, to change, to novelty, to questionable reforms, to disorganizing fancies, to revolutionary daring. As faithfulness to what had been handed on to him guided the Dean as an ecclesiastic and theologian, so faithfulness to his personal qualities and genius marked the private man. No one being ever beheld in the Dean a single affectation. As has been already intimated, he knew himself, his gifts, and his limitations. His gifts he never boasted of; his limitations he freely acknowledged. And why not? "Who maketh thee to differ?" are words which the humble-minded man, even in great place, always puts before himself. He accepts himself quietly as a work of God and nature, and lives his life with cheerful acquiescence and serenity. No fretting ambitions chafe him, no schemes of personal advancement beset him, no posing after effect strains him, no sense of simulation undermines his self-respect. He is content to be what God has made him, and is content not to possess what God has seen fit to deny him. And by fidelity to God's gifts and disposition of talents, men always place themselves in the path of those "good works" which God "has prepared" for them "to walk in."

The Dean was a shining example of what great things God leads a man to do, through attempting only what it is in him to accomplish, and by attempting

nothing else. He was true also to his place and its obligations, to his personal vision, to his sense of the practical and prudent; and in the path of God's providence in the predestination of his life, through his own qualities and gifts, he patiently and conqueringly made his way. He wrote no great books; he ventilated no schemes of sociological or of theological improvement to the world; he offered no advice to the public for the reconstitution of human society. He simply abode in the path of achievement marked out for him by his office as a priest, and by his gifts of constitution and rule in the particular world which God had appointed as his sphere. And so he became great, because he was faithful, humble, wise, modest; and in this he became an example to his fellows. He consecrated his life to manifest duty. And beyond its calls upon him, he never meddled, nor in any way set himself up. He found all that he had time and strength to do just where he was, and as he was; and his work will remain, because it was not built upon himself, nor upon the popular favor, nor upon the popular admiration, nor upon the invariable popular want of wisdom in respect of what is really of value. It rested upon the wisdom of God, and upon the providence of God, ruling things and men. Singularly worthy, therefore, was he, as his life on earth closed, of the plaudit,

“Well done, good and faithful servant.”



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